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# The Living Church

VOL. XLVI.

MILWAUKEE, WISCONSIN.—DECEMBER 2, 1911.

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## THE MASTER IS COME.

FOR ADVENT SUNDAY.

"The Master is come, and calleth for thee" (St. John 12:28).

WE know how that Martha had found Mary grieving in the house, and with these words bade her come forth to Lazarus; we know the rest—how that Jesus called her to Him that she might have her dead restored, know by direct experience that faith in Him renewed life and should bring back from death and decay the spirit and faculties of the brother she loved. Just as surely He cometh to-day in the midst of our world and calleth for us. Every Advent proclaims our faith in His coming, as present Saviour, as future Judge.

Never have the coming and the call of Christ been more sure and more imperative than now. In the life of Christianity, as in the life of all other organisms, there are periods of greater and lesser intensity; times when the organism seems arrested in development, so slow, so stagnant, or so corrupt is its life; times when the organism, in response to some great stimulus, leaps forward and expands with marvelous rapidity. To-day in the morning of the twentieth century, the signs of the times indicate a new Christian era, a new period of intense faith. At the door of the world stands the Master, and midst all the confusing sounds of human life, His clear voice called His Church to a new resurrection.

As never before, the Church is alive with interest and zeal for missions. The day is past forever when we apologize for missions. People who do not believe in missions are coming to have about the same standing in the Church as people who do not believe in the moral law. Further, there is the promise that of this renewed zeal for missions may come the realization of the Master's prayer that His followers might be one. Never since unity ceased to be a fact has it been so sure of promise. Another sign of the times is the slow but sure renewal of confidence throughout Christendom at large that the Bible is the Word of God, witnessed to not only by the Church as it has always been, but by even that scientific criticism that so short a time ago seemed a formidable antagonist to the faith of the Church. Another sign is the universal dissatisfaction with the right of greed to dictate our financial system and conduct all our commerce. In each of these ways is the Son of Man calling His own to His service and faith.

Though the times are full for a fresh coming of Christ, there is still the need for response. The great mission is just beginning—China, like a great giant, is just stretching her limbs at the end of a popped sleep—Jesus Christ stands at the brink of the grave of the old decaying East, and calleth for thee. We cannot, year after year, enjoy the sweet and gracious uses of the world, wherewith so many of us have been plenteously favored—culture, kindly friendships, happy homes, the glad worship of the Church—without our hearts being stirred to self-giving love for the countless ones in need for whom Christ died.

And so often, too, according to His promise, the Master comes amongst His people when they are met to celebrate the mysteries of His atoning life and death. His presence is veiled to our outward sense by earthly symbols—the common loaf that sustains our bodily life, the common cup that refreshes our worn spirit: "veils of an unseen presence, channels of a spiritual power." So often the Master comes, and calls for thee. There is need but for intense desire on our part to know His will, and knowing it, for strength to consecrate ourselves to do that will as He shall make plain the way. God forbid, that coming, He should find us sleeping.

L. G.

LET US BE of good cheer, remembering that the misfortunes hardest to bear are those which never come.—Lowell.



## THE PENDING ARBITRATION TREATIES. II.

**I**F our readers have, as we requested last week, either obtained the full text of the pending Treaties with the majority and two minority reports thereupon, or else have retained our own synopsis of those papers, we ask that they now receive the most careful consideration. The essential features of the treaty, it will be observed, are these:

All differences "that are justiciable in their nature" to be arbitrated. Whether justiciable or not, differences to be investigated by a Joint High Commission consisting of three "nationals" from each nation. That Commission to report whether the question is justiciable, all, or all but one, of its members to agree if an affirmative reply be effective. Arbitration then to follow, the "special agreement" being drawn by the President subject to the advice and consent of the Senate.

Does this sufficiently protect the United States from possible hazards? Obviously, there is no limit to the questions that might be held justiciable except the vague provision that they are such "by reason of being susceptible of decision by the application of the principles of law or equity." This phrase would itself probably be interpreted differently in Great Britain from what it would be in France, for as Senator Lodge's report points out, the "exact and technical" sense in which the words "law" and "equity" are used in Great Britain and the United States is unknown in France. From this fact the committee assumes that the terms would receive a non-technical interpretation; but as they are technical terms in the jurisprudence both of Great Britain and the United States, we should think they would be so interpreted in the Anglo-American but not in the Franco-American treaty. "Justiciable" is still more vague. But in fact *any* question would be justiciable if it were so pronounced by this Joint High Commission, composed, ordinarily, of three members from each contracting nation; and ultimately the term would probably acquire a technical sense, through the new body of international law which is bound to result from international litigation at The Hague.

It is agreed in all the reports, and will be agreed by everybody, that there are some questions which no nation could agree to arbitrate without ceasing to be sovereign. It appears also to be agreed in these several reports, that the United States could not arbitrate her own territorial integrity, the Monroe Doctrine, the admission of aliens or the details of their schooling, or, perhaps, the question of validity of state bonds. Both Mr. Root and Mr. Bacon hold that these reservations could be made in the resolutions of ratification. To do that in the ample form proposed by Mr. Bacon would, however, be tantamount almost to a repeal of the treaty under the guise of its enactment. It is hardly to be supposed that the parties of the second part would hold themselves bound to a general agreement that the party of the first part accepted only in part, nor can we make it seem proper on our part to ask them to do so.

President Taft also acknowledges, in his paper in the *Woman's Home Companion* for November, that the Monroe Doctrine and matters concerning exclusion of immigrants would not be deemed "justiciable." He thinks no nation would contest those points. With respect to questions relating to those state bonds of Reconstruction days that were afterward repudiated by some of the southern states, the President says that these could not become justiciable under the treaties, because the "treaties affect only cases hereafter arising, and the cases of the southern bonds all arose years ago." But in this we must differ with the President. The treaties provide for the arbitration of "all differences hereafter arising." Now although the Southern bond "cases" arose, as the President observes, "years ago," yet "differences" concerning them would now arise if present holders of these bonds should again demand payment and their governments should ask to have the "differences" arbitrated under the treaty. It is not at all clear, to us that the government could refuse to arbitrate on the ground that the *cases which gave rise to the differences* antedated the treaty, when the "differences" did not.

Yet that is only one example of many problems that might easily arise in which the vexed question of the relation of federal to state rights would be at issue, and in which we could not possibly permit an extra-national tribunal to determine them for us; while the Supreme Court would almost certainly refuse to recognize the validity of such a determination. Let it be remembered, however, that foreign governments treat with

the United States as a supreme, treaty-making power, and know nothing of the doctrine of "state rights."

Let us suppose, for an example of this sort, that a West Indian negro subject of Great Britain, visiting this country, is aggrieved at finding himself compelled to travel in "Jim Crow" cars. Let him lay his grievance before the British Foreign office. Let us suppose that the Foreign office serves notice upon the United States that all British subjects must be treated alike, regardless of color or race. To do so would be no more than President Taft is now being pressed to do with respect to American Jews in Russia. Let us suppose that the American President for the time being is rather in sympathy with the position thus enunciated than with the local laws of certain of the American states, and appoints commissioners who will vote that the question is "justiciable." Obviously, the United States is then bound by treaty to submit the question to The Hague, notwithstanding, as Mr. Burton points out, that the precise "agreement"—by which we understand the exact framing of the issue, but without discretion as to whether it shall be framed—must be submitted to the Senate for its "advice and consent." The Hague Tribunal will then pass upon a question that is an extremely delicate one in the United States, but whose delicacy is hardly appreciated at all by the constitutional lawyers of most of the nations of Europe; and these lawyers will no more accept the plea that the subject is not one that is within the purview of Federal legislation, than the Italian government accepted that plea when, some years ago, the United States was obliged to explain that it could not intervene to punish lynchers of Italian subjects in Louisiana, since the Louisiana law alone had jurisdiction over them. European jurists would almost certainly hold that as American treaties have, from the earliest times, contained clauses stipulating the protection of the United States upon alien travelers within its borders, the United States is therefore bound to find a way by which such treaty guarantees may be made good. Every American constitutional lawyer recognizes the serious import of the undoubted fact that American treaties guarantee to aliens in America, certain protection that the Federal government is, in fact, powerless to accord. It is not difficult to see, whether in the example we have chosen, or in some other possibility relating to the treatment of aliens within the territory of the United States, the serious import of an arbitration which might be decided against the United States in The Hague Tribunal, but in which the United States would be powerless to grant redress, by any invasion or coercion of the states whose laws had produced the condition. Yet President Taft himself names questions relating to "outrages upon aliens" as among those that would be particularly liable to arise under these treaties. What, in fact, would happen next, if The Hague Tribunal should declare that British subjects traveling in the United States could not be required to travel in "Jim Crow" cars? And this is only an example of a large class of possible misunderstandings concerning aliens traveling or resident in the United States.

OF COURSE there are ways by which the possibility of such a conflict between a duty laid upon the Federal government by a Hague judgment and an impossibility of fulfilment by reason of constitutional limitations upon Federal jurisdiction may be minimized. If we recall rightly, President Taft himself said in one of his speeches that he should be willing that the appointment of members of the Joint High Commission on behalf of this country should be made subject to confirmation by the Senate, although no such requirement is made by the terms of the treaty. It would probably be feasible for such procedure to be adopted by Act of Congress, rather than by treaty stipulation, since it concerns only the manner whereby the United States government should exercise the power which, by Art. II. of the treaty, it would agree to exercise, without being limited as to how it should be done. But who knows that Congress—which would include the House as well as the Senate—would pass the law? It may be regarded as certain that the House of Representatives would claim the privilege of discussing the whole question involved in the treaty, if its concurrence were asked in this detail of extending protection to the United States which the treaty itself might have given and does not. And is it altogether certain that the extension to the Senate of the right to confirm appointments to the Joint High Commission would wholly safeguard us from the eventuality that we have pointed out? We seem to remember that at some epochs of American history the Senate has been quite as partisan as



the executive. It is not unthinkable that a party in power might desire, through the medium of The Hague tribunal, to strike down some institution recognized by law in certain states, and as such protected by the Supreme Court under the Constitution. "State rights" would, however, not be recognized at The Hague.

We are not maintaining that the United States should not enter into an arbitration because it might result in a judgment against her. The whole theory of arbitration rests upon recognition of the fact that when two nations disagree, one of them must give way to the other, in whole or in part. We quite agree with President Taft that we are not "going to get ahead with this arbitration business unless we are willing to assume an obligation to execute a judgment that may bite and be bad for us to take." What we fear is that we may some day find ourselves left with an "obligation to execute a judgment" that we are estopped by the Constitution of the United States from executing. In the same speech of President Taft from which we have quoted, and which, in part, is printed in *International Conciliation*, he also said that "the class of questions most likely to arise in arbitration cases is that of the construction of treaties." Yes, and of all the possible questions of that class, those relating to crimes or disabilities upon aliens within the United States, whether by virtue of the laws of the several states or in defiance of their laws, are, we venture to add, the most likely of all to arise; and these are the cases in which there would be the greatest possibility—we might even say probability—that the United States would lose, and in which the United States government would be powerless to grant redress if a judgment should be given against her. The United States, in that eventuality, would find herself standing, as a nation, perpetually in contempt of the World's Court. She might even find the world's united armies and navies ready to enforce that Court's decree. And then?

MOREOVER, ungracious though it be to point it out, the language of Art. I. of the treaty—which we reproduced last week in full—is both ungrammatical, in two and probably three places, and ambiguous and susceptible of totally different interpretations; yet this is the article which both the majority and the two minorities of the Senate committee accept. It would seem as though an Anglo-American treaty might at least be couched in good English.

We pass over without comment a grammatical error in the tense of the verb in the second line, for the sense of the passage is sufficiently obvious; but we defy any rhetorician to make good sense of the last six lines. What, for instance, is the construction of "to define" in the clause—

"... shall be submitted to the Permanent Court of Arbitration established at The Hague . . . or to some other arbitral tribunal, as shall [may] be decided in each case by special agreement, which special agreement shall provide for the organization of such tribunal if necessary, to define the scope of the powers of the arbitrators, the question or questions at issue, and settle the terms of reference and the procedure thereunder"?

The grammatical construction would literally indicate that it is made the function of "the Permanent Court of Arbitration . . . or . . . other arbitral tribunal" "to define the scope," etc. We venture to say, however, that the contracting parties intended it to be the function, not of the Court, but of the "special agreement" referred to in this clause "to define the scope," etc.\* Otherwise, what is the function of the "special agreement"? It would seem to have none. Thus, by what (if we are right) is extremely careless and ungrammatical writing, the two contracting Powers divest themselves even of the right to frame the issue that they are submitting to the Court! We venture to say that they intended to provide that "the special agreement"—

"shall provide for the organization of such tribunal if necessary," shall [instead of "to"] "define the scope of the powers of the arbitrators, the question or questions at issue, and [shall] settle the terms of reference and the procedure thereunder."

We venture, then, to suggest (a) that the first paragraph of Article I. urgently requires entire re-writing (at present it consists of one sentence only of 147 words), particularly since it is the most important article of the whole Treaty; (b) that Articles II. and III. be so re-written as to make the inquiry

of the Joint High Commission permissive and not mandatory, furnishing the machinery for use, but not requiring it to be used over the protest of one of the contracting Powers; and so preventing the eventuality of arbitrations against any country which would not find it possible to carry out an adverse decision.

Has anybody pointed out, too, that "questions arising between the United States and the Dominion of Canada" are expressly excluded by the terms of Article VI. from the scope of this treaty, since the Treaty of January 11, 1909, is continued in force for the settlement of such question?

To postpone for another year or two the final ratification of these treaties, even though the present text be disregarded entirely, can be of no practical harm. There is not the slightest cloud on the horizon between the United States and either Great Britain or France. On the other hand it is extremely desirable that the treaties, when finally they are accepted, should be workable agreements, such as would really result in the solution of questions, when, in future, any such may arise. We cannot afford to be hasty for the sake of an academic seeming to have found a solution of a problem, when, in fact, we may only have made it worse. And we make these criticisms as friends of the President's policy of international peace, to be established by general arbitration.

Nor can we agree with what seems to be a general sentiment, and is so expressed by the committee itself, that to negotiate treaties of this sort with Great Britain and France, implies a willingness on our part to enter into identical agreements with every nation. We have more than once been obliged to intervene in the internal affairs of sovereign nations or foreign colonies on the American continents. The Monroe Doctrine practically demands that in extreme cases we hold ourselves in readiness to do so. We cannot safely place ourselves in any position whereby we should be estopped from determining, perhaps very quickly in the presence of an emergency, that such action must be taken again. In entering into any treaties of this nature, each nation with whom the possibility might arise, should be considered separately. If that be impracticable without raising invidious distinctions, then let us have no treaties of this nature at all.

All of which considerations show that, if we are right in any part of our contention, the best way out of the present difficulty would be for the Senate to refer the pending treaties back to the State department, to be taken up *de novo* with the two nations that have coöperated with us in framing them. As they stand, we believe them to be impossible.

NEW YORK CITY is playing a large part in the Church news of the past few weeks. We desire to bring together three detached extracts from addresses, each of which is printed in the New York Letter in this issue. At the laying of the

cornerstone of the new and magnificent St. Thomas' Church, Bishop Greer commended the congregation for erecting so

costly an edifice—the value of land, building, and furnishings will be about \$3,000,000—well saying he agreed with the English writer that "it is ever a fateful sign of art decaying into luxury, and religion into contempt, when men permit the House of God to be meaner than their own, or when they allow to their domestic pleasures what they do not allow to their collective worship." To which the rector, Dr. Stires, added, on behalf of the parish: "The problem of the great East side and West side will be ours. The problem of the less than living wage with its resulting waves of vice and crime, and the problem of disease, it will be our duty to help solve as never before." And again at the centenary of St. George's, Bishop Greer said: "One hundred years ago it [St. George's] was a family church with rented pews; it is now the people's church, whether they are rich or poor. . . . A sociological Gospel, yes, but a sociological Gospel, not with Jesus Christ out of it, but with Jesus Christ in it. That is what St. George's hands forth."

Comparing these three detached utterances, we have admirably stated the perspective that should govern in the building of church edifices and the maintenance of parish work. St. Thomas' parish, composed, in considerable part, of men of great wealth, would insult Almighty God if they should dedicate to His worship a mean and contemptible edifice, on a side street; but they would insult Him still more grossly if they should use their magnificent edifice as only an exclusive Sunday club house for themselves. The worship of God stands first as the duty of the Church, and no work for humanity can detract from that

\* "All differences . . . shall be submitted to the Permanent Court of Arbitration . . . or to some other tribunal, as shall [may] be decided in such case by special agreement, which special agreement shall provide for the organization of such tribunal if necessary, to define the scope of the powers of the arbitrators, the question or questions at issue, and settle the terms of reference and the procedure thereunder."—Art. I, § 1.



first duty. But worship degenerates into hypocrisy if it does not lead to the service of humanity as an inevitable effect. That is why Dr. Stires' thought of the problems of less than a living wage, of vice and crime and disease, grows with inexorable logic out of the theme of the righteousness of erecting costly edifices for divine worship. And the same thought is that which Bishop Greer so well brought out in his contrast between a "family church" and a "people's church" at St. George's, a "sociological Gospel" with Jesus Christ left out and one with Him as the dominating force.

Congratulations to each of these great parishes in the metropolis, which have played and do play so large a part in the constructive work of the Church in the city, and, as well, to those other parishes whose anniversaries are chronicled in this issue; but chiefly is the Church to be congratulated that the Bishop and the rector who, each in his sphere, guides the work and the destinies of those great metropolitan parishes, appreciate so thoroughly the position and the opportunity and the responsibility of a great city church, that is able to draw from the fortunes of men of great wealth for its support.

**WHAT** the far-away diocese of British Columbia should choose as its Bishop an American priest—the Rev. Dr. Roper, professor at the General Theological Seminary—although one in English orders, proves that there is still a possibility of "Reciprocity" of some sort between the two neighbors on this continent. Only once before, when, in 1888, Dr. Courtney was chosen to be Bishop of Nova Scotia while rector of St. Paul's Church, Boston, has a priest canonically connected at the time with the American Church been chosen Bishop in another Church. His election is therefore a notable landmark in the intimate relations that happily exist between the American and the Canadian Churches.

Dr. Roper is, by the varied experience of his ministry, an Englishman, a Canadian, and an American. And British Columbia, like all the west Canadian provinces, needs just that combination of separate national sympathies in its Bishop. Greatly though the American Church will miss him, great though the contrast be between a quiet chair in the General Theological Seminary and a far northwestern Bishopric, we believe Columbia has chosen well, and we trust that her choice may be made effectual by the acceptance of the Bishop-elect.

### ANSWERS TO CORRESPONDENTS.

E. S. M.—(1) We cannot say whether the authoress of *Memoirs of a Sister of St. Saviour's Priory* is still living. Some correspondent may know.—(2) A "lay sister" is one who, by reason of defective education or for other reasons, is admitted only to a subordinate place in a sisterhood.—(3) A "diocesan" sisterhood is one that is local to a single diocese as contrasted with those sisterhoods that are of more general extent.

R. A. R.—(1) The observance of the Jewish Sabbath by Christians died out with the influx of Gentiles into the Church who had never been under the law, and were not brought under it by virtue of their conversion to Christianity. The Sabbath was never an institution of the Christian Church.—(2) We have not the precise language of the English Coronation oath.

C. B. S.—Certainly a priest would not be justified in refusing to celebrate Holy Communion when less than three persons are present. There must be at least one person beside the celebrant present, but it is not necessary that the one person should receive.

### A SONG OF MOON-PICTURES.

There's an armored crusader upon a white steed,  
Though only at night does he ride:  
For over my filmy lace curtain I see  
His figure courageously glide.

And tow'ring above him there blazes his cross,  
As dazzling as new-fallen snow;  
The charger advances, his trappings a-gleam,  
And swiftly they pass to and fro.

And sometimes, ah me! where the tall cross had hung,  
There wavers a delicate light:  
And I fancy 'tis maybe a spirit unborn,  
Abroad on some heavenly flight;

And then, when the street-noises grow very few,  
And the stars are too sleepy to see,  
I call to the new little spirit, "Goodnight!—  
And thank you for smiling to me!"

LILLA B. N. WESTON.

### ALL SAINTS' AND ALL SOULS' DAYS IN PARIS

More Generally Observed even than Holy Week

#### GLIMPSE INTO AN ART EXHIBITION AT THE AMERICAN CHAPEL ROOMS

Paris, November 5th.

**THE** week beginning on the vigil of All Saints' Day is the most solemn week of all the year in France and Italy and Roman Catholic countries generally, hardly excepting Holy Week. For Holy Week is little observed, alas, by a large percentage of the people nowadays, while the whole population takes part in the solemnities of the 1st and 2nd of November.

There is no human being but has his dead. Even Government and Municipal officials suspend business on All Saints' Day in order to visit the cemeteries, and to bow the head at the last resting places of those whose work on earth is done. Nothing testifies to the strength of man's inherent conviction that the soul is immortal more plainly than this pious and widespread honoring of the dead. It is not to show respect to the decaying bodies that the people in their thousands pass through the cemeteries this week; it is not merely to decorate the tomb or the grassy mound. The great majority at any rate go there to pray. Many go and kneel and implore God's mercy for the soul departed, who never enter a church, and rarely pray at any other time. They know that the body mouldering to earth or cinders to which it has been reduced is not the dear departed. They lay their tribute of flowers on the spot that has received the remains, but they pray for and think of the beloved one as a living soul, a soul that cannot die. Even those who make no outward sign of prayer, involuntarily think of their dead apart from the tomb.

Services are held of course in all the churches; on All Saints' Day celebrations of the Holy Eucharist in thankful remembrance of those who have departed this life in faith and fear; and Requiems on All Souls' Day. The Anglican Church of St. George was well filled at every service.

The sun shone out on November 1st here in France, and this last great festival of the Church-year was almost as radiantly bright as each preceding festival since Advent, 1910. About 100,000 persons visited the Paris burial grounds. The vast cemetery of Père-la-Chaise is always a wonderful sight on these two days: thousands of tombs, beautiful chapels, sumptuous monuments, or humble graves, all decorated; flowers, fresh flowers everywhere; wreaths and bouquets heaped in lavish profusion, wreaths and bouquets laid more sparingly, in some instances one single handful of flowers, now and then one simple pathetic bunch of violets set in the grating of a mortuary chapel. And as dusk comes on, lights gleam out brightly from candles burning on the altars within the chapels. That gives the most touching effect of all, and the most symbolic.

Policemen, reverent and quiet, pace the avenues or keep watch at different corners of the great "silent city"; soldiers—the *Garde de Paris*, mingle with the throng. And the crowds that meet in street and tram and train, and at ordinary times hustle and jostle pitilessly, seem during these two days to be influenced by a feeling of comradeship, to live and move in an atmosphere of sympathy and gentleness. Each one knows the other is remembering a loss or losses, recent or remote, mentally feeling "the touch of a vanished hand," hearing "the sound of a voice that is still." Each respects the other's mourning. It is the hand of death that "makes the whole world kin."

I never see this universal honoring of those gone before, these great gatherings at their tombs, without remembering that beautiful college at the University of Oxford dedicated to All Souls. There are, unless the old order of things has changed, only six regular students at this ancient foundation, their chief duty and that of the college staff, according to the original statutes, being to pray for the souls of the Oxford dead. Such was the pious will of the founders and endowers of this grey-walled college with its exquisite chapel and fine old cloisters. For centuries no doubt the founders' wishes were carried out to the letter.

Bearing on this subject a striking incident occurred in the north of England in the early part of this year. In the vicinity of an immense coal mine there was one morning a cry of anguish. A fearful explosion had taken place. Hundreds of brave miners were in danger underground, many had been instantly killed. The Bishop of the diocese hurried out at once



to the scene of suffering and despair. Rallying round him the agonized crowds, wives, mothers, children, relatives, and friends of the killed, the dying, the imprisoned men, he exclaimed: "Let us pray for those in danger and for those who have been suddenly called into eternity." And the many thousand people gathered there bowed the head with one accord and implored God's mercy for their dying and for their dead.

I received the other day a card of invitation to an English and American art exhibition. The way to it led me through a rather remote part of Paris, and I stopped at length before a cosy-looking little hotel, as private houses of any consequence are called in France, surrounded by a garden in the ancient street of Notre-Dame-des-Champs. I was in the heart of the artists' quarter. The day was chilly, one of those penetratingly cold days of late autumn, and Paris heating apparatuses had not yet been set going. But a glow of warmth met me as I entered that house, and then a glow of cheery welcome.

"Oh, yes! we've warmed the place a bit to-day," said the bright little man who was there to receive visitors, rising from his desk and handing me a catalogue. He proceeded to give me information concerning the "show," the rooms wherein it was held, the artists who exhibited. He is himself one of these artists, a Lancashire man, full of North country energy and able to use his fingers in other ways as well as with pencil and brush,—the more honor to him. By his side was an artist of an entirely different type, a British subject from India, a Hindoo, who has already gone through a course of study in Scotland and taken his degree at the University of Edinburgh. Soon other young men dropped in, chiefly American or English, serious, simple, straightforward young fellows, all quite innocent of distinctive artistic or *Quartier Latin* get-up, all intent, evidently, on earnest work and earnestness in life.

Those rooms were St. Luke's reading-rooms for men. Ten francs a year, less than \$2.50, gives young men the right to turn in there, find warmth, a well-stocked library, the best newspapers and magazines, chess and other games, a pianoforte and sociable company.

As for the exhibition, the pictures on view were, as was expected, not so much an exhibition of remarkable paintings as a collection of efforts and studies. Later on, when some of those young, struggling student-exhibitors become known and famous, we shall be proud of having seen these earlier stages of their work, proud and maybe lucky and rich by reason of the possession of one or other of these studies. For the early works of great artists become things of value in afterdays. Many were sketches of Paris; those quaint picturesque old corners of the city, like no other existing city, which we love so well, were represented in every style and degree of merit. Some of the etchings are remarkably good. By becoming possessor of one or other of these interesting little pictures, purchasers hailing from across the ocean or from the other side of the channel may be reminded, not of interesting old corners of Paris only, but of their courageous young fellow-countrymen, living through a good deal of hardship in a dim corner of a foreign city, in order to give themselves up to their art and to learn conscientiously all Paris can teach them. One small sketch struck me as being particularly good. I said so to the young Lancashire artist. It turned out to be his own work.

"Yes, I like that too," he said simply, "and I've put a big price on it."

"How much?"

"One hundred and fifty francs," (\$30.00), was the reply, spoken almost fearfully. I sincerely hope some one has come along with those 150 francs by this time. Part of the proceeds of the exhibition sales are to go to the reading-room funds. One feels what a blessing such rooms must be to young men, strangers in a strange land. In return for the ten franc fee, each member receives a key; he depends on no one therefore to let him in. Accessible all day long and till late into the evening, men can turn in there away from the discomfort of a cramped *logement*, the proverbial *galetas* of embryo "great artists"; the promiscuity of the cheap boarding-house, or the enticing glamour and temptations of Paris streets. American and English visitors to Paris all know the fine American church of the Avenue de l'Alma and the good work done there Dr. Morgan and his staff. The work carried on by the founders of these reading-rooms, the vicar and staff of the daughter church of St. Luke's in the student quarter of the city, is equally im-

[Continued on Page 156.]

## CANON MAUD TO BE SUFFRAGAN BISHOP OF KENSINGTON

And the Bishop of Sodor and Man to be Translated to Ripon

### ENTHRONEMENT OF THE BISHOP OF SALISBURY

Oxford Diocesan Conference and the Movement for and against Welsh Disestablishment

#### LATE ENGLISH APPointments

The Living Church News Bureau  
London, November 14, 1911

THE Bishop of London has gone to the diocese of Bristol and to its most noted old parish, St. Mary's, Radcliffe, to obtain his new West London Suffragan. Queen Elizabeth described the church, with its beautiful spire, as "the fairest, the goodliest, and the most famous parish church in England." And it is the second time within recent years that this vicarage has been a stepping stone to the episcopate, the previous instance being the case of the present Bishop of Brechin. For a considerable while indeed it has been a foregone conclusion that Canon Maud, who has been vicar of St. Mary's, Redcliffe, since 1904, would sooner or later be made a Bishop, and now his time has come in the room of the Bishop of Salisbury as Bishop Suffragan of Kensington. He was one of the Bishop of London's younger contemporaries at Keble College, Oxford, and was ordained in the diocese of London, where he was for two years assistant priest of the Church of St. John the Evangelist, Westminster.

The rumor that has been current for some days past that the Bishop of Sodor and Man (the Rt. Rev. Thomas Wortley Drury, D.D.) was to be the nominee of the Crown for the see of Ripon, in the room of the Rt. Rev. William Boyd Carpenter, D.D., resigned, has been confirmed to-day. It will be a matter of intense satisfaction to Catholic-minded Churchmen that the see of Ripon has gone, potentially, to so Churchmanlike an Evangelical as Dr. Drury. The Bishop-designate of this vacant mainland see in the northern province, who is 64 years of age, is a Manxman by birth, education, and training, and his first assistant curacy was in the Isle of Man. He was best known before his elevation to the episcopate four years ago as principal of Ridley Hall, Cambridge. He was a member of the Round Table Conference on Confession at Fulham Palace, convened by the then Bishop of London, Dr. Creighton.

The enthronement of the Bishop of Salisbury (the Rt. Rev. Frederick Edward Ridgeway) took place in his Cathedral Church of the Blessed Virgin Mary, on the octave of All Saints', the Archdeacon of Canterbury (Bishop of Dover) officiating on behalf of the Metropolitan of the province. In accordance with ancient custom the Bishop met the Dean and Chapter at Mitre House, at the north gate of the Close, which is said to have been erected by Bishop Poore for himself while his Cathedral and palace were being erected (A.D. 1220-1260). At a point opposite the Choristers' School in the Close, the Bishop's chorister, one of the senior singing boys, addressed him in a congratulatory oration in Latin, and the Bishop replied in Latin. The address from the choristers was composed by Mr. Collins, head clerk of the Colonial Office, who was Bishop's chorister when the late Bishop of Salisbury was enthroned twenty-six years ago. After the enthronement the Bishop was installed in the prebendal stall of Potterne, for the Bishop of Salisbury is also of ancient right a Prebendary of the Cathedral.

The Bishop then gave an address to his clergy, in which he said he could not bring the profound learning of his immediate predecessor, but he was determined to devote himself to them not only as a leader, chief pastor, and father-in-God, but also as a sympathizing friend, without prejudice and without partisanship. He did not forget the figure of the man that had loomed so large before them for the last quarter of a century, making the name of the Church of Sarum known and revered throughout the world. Nor did he forget the great prelates of past days. The Church could not live, however, on splendid memories or on the heritage, however goodly, of mere antiquity. "I desire," the Bishop said significantly, "to strike a note of advance."

The Oxford Diocesan Conference was held in the Sheldonian Theatre, Oxford, last week. The Bishop (Dr. Gore), who presided over the conference for the first time, said he intended to employ himself diligently to carry on the necessary work of the diocese and to get to know from within both



the persons who compose it and the problems which it presents, which are so different from those with which he had to deal at Birmingham. He went on to pay a tribute to the late Bishop of Oxford (Dr. Paget). The conference resolved that it was not desirable to institute universal "civil marriage" in England, and affirmed a proposal disapproving any extension of the grounds on which divorce could be now permitted by the law of the state. The present scheme of Prayer Book revision received a further setback at the hands of these representative Oxford Churchmen.

A resolution was moved to the effect that the revision of the Prayer Book on which the Houses of Convocation are now engaged is called for, and, subject to the consideration that the proposals of any one such House are only provisional, should receive the encouragement of Churchmen. An amendment by the Archdeacon of Berks was carried by a large majority—namely: "That some revision of the Prayer Book is called for, but that no revision will command general acceptance which is not based on liturgical principles, after full consultation with scholars of acknowledged authority on the subject, and, the main results of such revision should in the first instance be embodied in a supplement without any change in the text of the book itself." The conference also resolved against the threatened attack of the Government on the Church in Wales. A proposal in favor of Disestablishment without sweeping Disendowment was defeated.

It appears that there is by no means a consolidarity of opinion among Protestant Dissenters on the question of Welsh Disestablishment, and that even a wider cleavage exists respecting spoliation of the Church. The *Record* has published the replies of nine leading Protestant Dissenting preachers to an invitation from the editor to express their views on Welsh Disestablishment. To each was sent a copy of the Bishop of St. David's pamphlet on *The Effect of Disendowment*.

Mr. W. L. Watkinson (Wesleyan) said simply: "I do not wish for the disestablishment of the Church in Wales." Mr. D. T. Young (Wesleyan) said: "I disapprove altogether of the proposal to disestablish and disendow the Church in Wales. And my belief is that there is a large but all too silent section of Nonconformists who also disapprove of it. I believe in an Established Church. I am sure (and I have exceptional means of ascertaining in my journeyings all over the kingdom) that Nonconformity cannot meet the spiritual needs of the land. . . . It is no time to cripple the Church, which is doing so fine a work everywhere." Professor Moulton (Wesleyan), who is a strong radical, while in favor of disestablishment on "spiritual grounds," recalls the fact that it was on the subject of Disendowment that he felt obliged to leave the Liberation Society some time ago, and he says in conclusion: "It seems to me that the Welsh revenues have been in their present hands long enough to constitute a moral justification for leaving them mostly or entirely where they are." Mr. F. Gooch (Anabaptist) said: "To me the Disendowment proposals of the Welsh Disestablishment Bill [Mr. Asquith's bills of 1895 and 1909] are as unjust as they are unreasonable, and out of harmony with Nonconformist traditions; but the dissent from the principle of State Churchism now advocated is not recognizable as the same by many of us who knew it a generation ago." Dr. Gregory (Wesleyan) said that he did not desire either the disestablishment or disendowment of the Church in Wales. He could not bring himself to believe that the "Nonconformist conscience" can approve the financial proposals of the Bill of 1909. The other four replies were more or less in favor of disestablishment and spoliation.

The Bishop of St. David's has publicly stated that each week brought him trustworthy information that a very large and growing number of Welsh Dissenters, though they might desire disestablishment, disliked disendowment, and if Welsh Churchmen did their duty he believed that many of the Dissenters to whom he referred would unite with Churchmen in opposing the secularization of Welsh religious endowments.

A meeting was held at Shrewsbury on Saturday of the United Committee for the Welsh Disestablishment campaign, representing the Welsh National Liberal Council, the Welsh Protestant sects, the Liberation Society, and other anti-Church organizations. The meeting is reported to have been engaged over two hours on various matters, the more important being the discussion of statements that the Government was weakening on their Disendowment proposals. Feeling was strongly expressed on this, and it was unanimously resolved on the motion of the chairman:

"That this United Committee of the Welsh Disestablishment Campaign is concerned to learn that a new Disestablishment Bill is being drafted; and at the persistent rumors that leading Anglican dignitaries expressed confidence that the Disendowment clauses contained in Mr. Asquith's Bill would be materially modified in favor of the Church under the new Bill. They therefore instruct the secretaries to communicate without delay with the Welsh Parliamentary

Party with a view to ascertaining precisely what the position is, and what steps may be necessary to take in the constituencies to ensure the passing next session of the Welsh Bill on the lines of Mr. Asquith's last measure."

The campaign in England will be conducted from the Welsh committee's headquarters in London.

In connection with the session of the Canterbury House of Laymen next February it is proposed to hold a great meeting in the Albert Hall, under the auspices of that House and of the York House of Laymen in protest against Welsh Disestablishment.

The Bishop of Oxford (Dr. Gore) has appointed the following to be among his examining chaplains: Canon Johnston, principal of Cuddesdon Theological College; Prebendary Brightman, fellow and tutor of Magdalen College, Oxford; and the Rev. L. A. Phillips, principal of Lichfield Theological College. The principal of Pusey House, Oxford, Dr. Darwell Stone, has been appointed an examiner in the Hanover School of Theology at the University. In the diocese of Oxford also the Rev. Vernon Staley, formerly Provost of Inverness Cathedral, and author of a number of well-known Church manuals, has been admitted to the rectory of Ickford—patron, Mrs. A. H. Turner.

The king has been pleased to appoint the Rev. Arthur Mason, D.D. Canon of Canterbury, and master of Pembroke College, Cambridge, to be one of his Majesty's honorary chaplains. J. G. HALL.

## ALL SAINTS' AND ALL SOULS' DAYS IN PARIS.

[Continued from Page 155.]

portant and valuable. I hope to write of it more at length in another letter.

The church clock, so familiar a feature of our own land, is a thing we miss or do not expect to find in the churches of

### Church Clock for St. George's

continental chaplaincies. In older days was it not by the church clock, the clock in the churchtower, that all other clocks and watches were regulated, and that people who possessed neither, had recourse for the regulations of their movements? Before the days of clocks it was to the churchyard men went to look at the sun-dial. Modern churches everywhere, however, are often clockless. But St. George's, Paris, has now its time-piece, a "good clock and true," as a church clock is in honor bound to be. For despite the "entente Greenwich" entered into last year by which clocks in Paris and clocks in London were set to work in unison, neither public timepieces nor private watches ever seem to march in unruffled agreement on this side of the channel. So if our good people found themselves late for service, or, fearing to be late, hurried needlessly, Paris clocks got all the blame. It was a state of things not quite in keeping with the punctuality-loving British mind. When therefore a generous seat-holder seemed willing to make a present to St. George's, the chaplain promptly said, "Give us a clock." Now the clock is there, within the walls, of course, to avoid the slightest suspicion of a wish on our part to dictate the time o'clock to Paris at large. For ourselves and all who come to St. George's, St. George's clock will be henceforth sole arbiter of punctuality for priest and people. I. S. WOLFF.

## THE POPULARITY OF THE BISHOP OF LONDON.

AN American writing from London says: "The popularity of the Bishop of London here seems unparalleled. I heard him preach Tuesday night at St. Paul's. There were three hundred clergy in the choir and over five thousand people in the nave; crowds standing in the rain waiting for the doors to be opened. The service was one of intercession for Missions, with no especial features to attract, except the Bishop. Just a Litany, monotoned by priest and people, no choir, but congregational singing by the multitude, and a wonderful sermon. After that it was easy to understand his grip upon the people here."

He has had published many books, and when a new one is announced, the orders pour in in advance of publication, so that great numbers of people who never saw the Bishop, read what he has to say.

THERE ARE PEOPLE who do not know how to waste their time alone, and hence become the scourge of busy people.—*De Bonald*.



## NEW YORK WILL BUILD A LARGE SYNOD HALL

Edifice to Cost a Quarter Million Dollars Will  
Accommodate the next General Convention

### CORNERSTONE LAID FOR NEW ST. THOMAS' CHURCH

Parish Anniversaries at Three Churches

OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church  
416 Lafayette St.  
New York, November 28, 1911

THE committee on Arrangements for the General Convention of 1913, of which Archdeacon Nelson is secretary, met on Thursday, November 24th. A special committee, of which Bishop Greer is chairman, was authorized to raise funds for a new Synod Hall on the Cathedral grounds. The preliminary plans provide for a seating capacity of 1,000 on the main floor, and between 400 and 500 in the galleries. It was decided to present the matter to the Cathedral trustees on November 28th. The proposed building will be erected on the northeast corner of Amsterdam avenue and 110th street, just west of the Deaconess' School. The estimated cost is about \$250,000. It is planned that the House of Bishops shall meet in the present Synod Hall and that the House of Deputies shall meet in the larger Synod Hall.

The cornerstone of the new St. Thomas' Church, to be the most costly church for its size ever built in the United States, was laid on Tuesday afternoon, November 21st, by the Bishop of New York. Present and assisting were the Bishop Suffragan and the Rev. Dr. Ernest M. Stires, rector of the parish. The out-door service, which lasted for a quarter hour, was preceded by a service in the temporary church structure. The sealed box deposited in the cornerstone contained a copy of the Holy Bible, the Book of Common Prayer, historical sermons by the late Rev. Dr. William F. Morgan and by Dr. Stires, general and diocesan convention Journals, THE LIVING CHURCH and other Church and secular publications.

In his address Bishop Greer said, in part:

"In deciding to build among the great and stately structures of the city a beautiful church, albeit costly, you have decided very well. I know that in the opinion of some such expenditure may be extravagant and wasteful. I do not share in that opinion.

"In this commercial age, when the strong tendency seems to be toward the materializing of standards of life and conduct, it seems desirous, expedient, and right that among the great, towering structures built for business and for family use and comfort there should stand another among them emphasizing another and a better tendency.

"I believe, as a sagacious Englishman put it, that it is ever a fateful sign of art decaying into luxury, and religion into contempt, when men permit the House of God to be meaner than their own, or when they allow to their domestic pleasures what they do not allow to their collective worship.

"Here your stately church will stand among the people and ministering to the people, and its outside presence will teach to the people of this city, that man does not live by bread alone, but by every word that proceedeth out of the mouth of God."

Bishop Greer also said that building on the site of the old church, which was destroyed by fire six years ago, was a wise move, as Fifth avenue, though it might become commercial in time, would always remain one of the city's great and thronged thoroughfares. He added:

"It is one of the most strategic and commanding situations in the city, not only where people can and will come, but where you can reach out all over the city with your beneficent activities."

The new church will cost \$1,000,000; the furnishings \$500,000; the land on which it is erected is worth \$1,500,000. If "pictures be the books of the unlearned," the stately structure will preach an eloquent sermon to every on-looker of the thousands who daily pass up and down the crowded avenue, and tell them of the God of the beautiful and true, in whose Name and for whose worship it has been built and adorned by those who have dared to offer to Him such princely gifts of the riches of the earth.

Last Sunday morning Dr. Stires spoke to his people of the missionary work of the parish. He said: "The problem of the great east side and west side will be ours. The problem of the less than living wage with its resulting waves of vice and crime, and the problem of disease, it will be our duty to help solve as never before." As is well known throughout the country, St. Thomas' Church has maintained for many years a large chapel on the east side and annually contributes large sums for missionary operations in the city and diocese and in foreign and domestic work.

The closing event in the centennial celebration of St. George's Church was the parish reception on Friday night. More than five thousand persons assembled in the Seventy-first Regiment Armory and listened to addresses by Bishop Greer and Dr. Birkhead. The rector said: "This gathering represents the essence of parish life, for we are a family. The celebration of the one hundredth anniversary would not have been complete if we had not met as a family as we have here to-night. We should be profoundly thankful we are members of St. George's."

The receiving party included Bishop Greer, the Rev. Dr. Hugh Birkhead (rector of the parish), and the church wardens and vestrymen. The wives of many of the parochial officers assisted in receiving the parishioners and their guests.

At the mid-day Eucharist on the Sunday following, Bishop Greer congratulated the clergy and people of the parish on its growth and work, speaking for the diocese of New York. "This 19th day of November is not only the day 100 years ago when St. George's became an independent parish," he said, "but also the day sixty-three years ago when this building in which we gather was for the first time opened for public worship. This day, therefore, has a double association with the history of the parish. In the course of its growth it has witnessed many changes in the city of its birth and many new and unforeseen conditions have confronted it. And it has not only survived them, but adapted itself to them and made them the occasion of more extended service.

"All this it has done and is doing, not with a modernized Gospel of Jesus Christ, but with the same Gospel now as then, but with new and modernized application and new and modern methods. One hundred years ago it was a family church with rented pews; it is now the people's church, whether they are rich or poor. It then addressed its message chiefly to the souls of men, to save and win them for some other world. It now also seeks to win the souls of men in this world, and their bodies with their souls. It tries to touch their present lives; to help and to heal and meet the present needs; to lift or to lighten their burdens and to strengthen them with a present hope and faith. . . . A sociological Gospel, yes, but a sociological Gospel, not with Jesus Christ out of it, but with Jesus Christ in it. That, as I look over it to-day, is what St. George's Church hands forth and has stood for from the first, in spite of all its changes. That is the lesson which this day means so much to us and which, with a striking object lesson, St. George's Church is teaching."

Dr. Manning's historical sermon is printed elsewhere in this issue.

The seventy-fifth anniversary of Calvary Church, Fourth avenue and Twenty-first street, was observed on November 24th and 25th.

**Calvary Celebrates 75th Anniversary.** A parish reception was held on Saturday from 4 until 10 o'clock. The rector and Mrs. Sedgwick, the Rev. David Bowen, the Rev. John Ferrer, curates, and the wardens and vestrymen and ladies received the parishioners and guests.

The Sunday services were an early celebration of the Holy Communion, and a midday service at which Bishop Greer made a short address, and the Rev. Dr. Floyd W. Tomkins, of Philadelphia, preached the sermon. At 4 o'clock there was a children's service, at which the Rev. Edward P. Newton, formerly a curate at Calvary Church, and later Calvary's missionary in Alaska, spoke to Sunday school pupils and their parents. At night there was a special musical service. Offerings were received at the anniversary services for a reredos of white marble, to be a memorial of the late Bishop of Washington, Henry Yates Satterlee, D.D. Mrs. Satterlee has lately presented a large portrait of her husband to the parish.

Since the Rev. Theodore Sedgwick became rector, many new agencies have been adopted to make this down-town church serve the community in the week quite as much as on Sunday. There is now a lunch club for business women, a short out-door service on Sunday evenings, organ recitals during the week, and a special weekly service for Armenians.

The Church of the Holy Apostles, Ninth Avenue and Twenty-eighth street, observed its seventy-fifth anniversary on Sunday, November 26th.

**Anniversary at Holy Apostles** The rector, the Rev. Dr. Denlinger, preached an historical sermon in the morning. Bishop Greer visited the parish on Sunday evening, confirmed a large class, and made an anniversary address. On Monday evening, "Public Night" was observed. The programme was principally made up of addresses—William Fellowes Morgan on "The Church and the State"; Judge Robert Carey, of New Jersey, on "The Church and the Community"; and James Henry Falconer and Dudley T. Upjohn on "The Church and the Neighborhood."

This church grew out of a Sunday school which was organized on July 26, 1836, by students in the General Theological Seminary. The same year the school was placed in charge of John Smith, who later was for twenty-four years senior warden of the church. In 1845 Robert Ray gave the four lots at the present location, which made the first buildings possible. The neighborhood has greatly changed in this three-quarters of a century. The simple red-brick structure with its tall spire looks out over Chelsea Park, and is a landmark in that part of the city. It has successfully coped with the changing conditions, and ministered continuously to the people



by whom it is surrounded. The Right Rev. Robert L. Paddock, Bishop of Eastern Oregon, was rector from 1901 to 1907. The first rector was the Rev. Foster Thayer. Others in succession were the Rev. Robert S. Howland, the Rev. John Lundy, the Rev. Brady E. Backus, and the Rev. Appleton Grannis. Dr. Denlinger is making an effort to increase the endowment, which is now \$65,000, to \$100,000, and, in addition, to raise \$25,000 for a new parish house.

The seventy-fifth anniversary of the laying of the cornerstone of Christ church, Tarrytown (the Rev. R. C. Hatch, rector), was celebrated on Thursday evening, November 23rd. The historical address was delivered by Dr. Hamilton Mabie. Archdeacon Nelson, representing Bishop Greer, read the first part of the service from the Prayer Book that was used at the opening of the church in 1836. Archdeacon Van Kleeck read prayers from the Prayer Book of Washington Irving, who was for many years a warden of the parish. Other clergymen present were the Rev. Dr. G. A. Carstensen, the Rev. H. T. Scudder, the Rev. C. C. Harriman, the Rev. S. W. Ussher, and the Rev. C. A. Ashmead.

The Hon. Seth Low, former Mayor of New York City, one-time President of Columbia University, and a warden of St. George's Church, was the speaker at the third annual meeting of the New York branch of the Church Unity Society, at the Church of the Heavenly Rest last week Monday morning. His subject was "Church Unity." After describing the World Missionary Conference in Edinburgh, which he attended as a delegate, Mr. Low said in part:

"If in the time of King James one English Bible was made out of eight translations, one Church can be made to-day out of all existing communions. We all know how widely different is the conception of the ministry. I think I can be frank to say that it is impossible for men to agree on the conception of the ministry. But we can make a minister whom everybody will accept. Suppose in the ministry of the future, say all ordained after the years 1920, an Episcopal Bishop, a Presbyterian, a Methodist, a Baptist, and a representative of other communions should take part, then all would accept the clergyman thus ordained. The process could be carried on just as far as it is practical. The question arises as to what you are going to do with the men already ordained. Well, you could get them reordained. It would be possible to care for existing ministers and ultimately to get a ministry that would be recognized universally. See what we suffer because we don't get together as churches. There is a loosening hold of the Christian Church in the small community due to a terrific waste of men and money in trying to support four skeleton churches where only one strong one is needed. See what we lose in our big cities by being broken up. The Church ought to be so strong that we could go to her for the support of all moral issues instead of going to outside philanthropic organizations. Think of the different denominations trying to carry the gospel to China. How much better to have one Church which would reach from the Quaker to Rome. Christianity will not be able to exercise itself much longer unless these movements for Christian unity make progress."

A representative of the Federation of Churches is reported to have said that he was not content to bring about unity with Catholics. He would include unity with the Jews. He spoke in high terms of the Jews of New York, and said that if ever they accepted the claims of Jesus Christ it would not be because of argument or debate, but because of public and private service by those calling themselves Christians in meeting human needs.

Mr. Low is a member of the Commission to secure a World Conference on Faith and Order, appointed at the General Convention of 1910.

The Rev. Howard C. Robbins, formerly rector of St. Paul's Church, Englewood (diocese of Newark), N. J., has been canonically transferred to the diocese of New York, and will be instituted as rector of the Church of the Incarnation on Sunday morning, December 3rd, by Bishop Greer. Mr. Robbins succeeds the Very Rev. William M. Grosvenor, D.D., now Dean of the Cathedral of St. John the Divine.

The first number of the official organ of the diocese of New York, *The Great Commission*, was distributed in the churches last Sunday. It will be published monthly by the League of the Cathedral of St. John the Divine. The editor is the Rev. Melville K. Bailey, of the staff of Grace Church. The Bishop's annual address, the addresses at the recent Bishop's meeting at the Cathedral, a number of signed articles, and some local news items make up the sixteen pages of this issue.

The new Social Service Commission of the diocese, which was created by canon of the recent convention, has organized by the election of the following officers: Chairman, Rev. Alexander G. Cummins, Litt.D., rector of Christ Church, Poughkeepsie; Treasurer, Mr. John M. Glenn, Almoner of the Sage Foundation; and Recording Secretary, Mr. Arthur A. Mitchell, Secretary of the Archdeaconry of Richmond. The other members of the Commission are Rev. George Douglas, D.D., Rev. John P. Peters, D.D., Rev. R. P. Kreitler, Mr. R. Fulton Cutting, and Hon. John K. Sague. The commission will shortly decide on an executive secretary of experience and weight in social service matters.

At a meeting of the Westchester Local Assembly, B. S. A., to be held in Christ Church, Yonkers, on Sunday evening, December 10th, Bishop Lloyd and John W. Wood will be speakers. There will be a conference during the afternoon at which Franklin H. Spencer, the field secretary, will speak.

In the New York letter printed in the issue of November 11th, was reported the consecration of All Saints' Church, Briarcliff, Ossining, in the course of which it was stated that the land on which the church was erected was given by the late Prof. Ogilby of the General Theological Seminary. We are informed that this is an error, and that the land was given by the late James Russell Knowlton, whose daughter, Mrs. Hardy, gave the new bell tower, partly in his memory. The original services, out of which this church, grew, were held in the residence of the late J. W. Mulholland, who was a vestryman for many years, and one of the founders of the work.

The Rev. John George Bowen Heath, a retired priest of the diocese, passed away on Saturday, November 25th, at the age of 84. He was ordained deacon in 1866 by Bishop Eastburn and priest in 1867 by Bishop Horatio Potter. The funeral service was held at St. Luke's chapel of Trinity parish on Monday afternoon.

## DR. ROPER ELECTED BISHOP OF BRITISH COLUMBIA.

REPORTS from Victoria, B. C., by telegraph, November 24th, state that the Rev. John Charles Roper, D.D. L.H.D., professor of dogmatic theology at the General Theological Seminary, New York, was elected Bishop of Columbia, in succession to Bishop Perrin, who has become a Suffragan in the diocese of London. Dr. Roper has occupied his present chair in New York since 1897, succeeding the Rev. Dr. G. H. S. Walpole, now Bishop of Edinburgh, Scotland. He is an Englishman by birth, and was graduated at Oxford, taking his B.A. at Keble and his M.A. at Brasenose, at which latter he was chaplain and theological lecturer for two years succeeding his ordination to the priesthood, 1883-85. As deacon, 1882-83, he was a curate in Sussex. Mr. Roper became professor of Divinity at Trinity University, Toronto, in 1885, continuing as such for three years, and then becoming rector of St. Thomas' Church in the same city. After nine years in parochial work in that parish he accepted his present position at the General Theological Seminary. His D.D. was received from the General Theological Seminary in 1898, and in 1886 he received from Hobart College the degree of L.H.D.

The diocese of Columbia, to the Bishopric of which Dr. Roper has been elected, originally comprised the whole of British Columbia, and was founded in 1859. Out of its territory there were later carved the dioceses of Caledonia and New Westminster, and the remaining diocese of Columbia consists only of Vancouver Island and adjacent islands, with an area of 17,000 square miles, and a population of about 79,000. The see city, Victoria, is also the civil capital of British Columbia. There were 28 clergy and 2,126 communicants reported in the diocese in 1908.

## "THE SUBSTANCE OF THINGS HOPED FOR; THE EVIDENCE OF THINGS NOT SEEN."

We miss that rock on which our fathers stood—  
Such faith as theirs, we scarce can understand—  
And fruitlessly seek refuge from the flood,  
In temples founded on the shifting sand.

We build an edifice of fleeting forms—  
True substance still is far beyond our ken—  
What chance has such, to stand against the storms  
Forever beating on the souls of men?

We have the right to question what is true,  
But must remember, ours are finite minds  
Where, sometimes, something limitless breaks through  
The mortal fetter, which our reason binds.

Proclaiming that the infinite exists,  
And man's inheritance will there be found,  
When Death's bright angel shall dispel the mists,  
By which, on earth, his feeble sight is bound.

Faith, Hope, and Love, are not confined by space;  
Causation's chain, to them, is empty air;  
No need of intellect his power to trace,  
Our hearts can tell us, God is everywhere!

GEORGE B. MOREWOOD.



## WORK IN TWO PHILADELPHIA MISSIONS

## What is Under Way at L'Emmanuel and St. Barnabas' Churches

## OTHER LATE NEWS OF THE QUAKER CITY

The Living Church News Bureau (Philadelphia, November 28, 1911)

**T**WO of the important mission stations of the diocese have recently issued handbooks giving interesting details of their work.

The Church of L'Emmanuel, for Italians, reports a wide and successful work under the care of the minister in charge, the Rev. T. E. Della Cioppa. The movement of the Italian population from place to place in search of employment makes the establishment of permanent institutions among them difficult, but on the other hand, disseminates the influence that is produced far and wide. There were 9 baptized and 31 confirmed in the mission during the past year. Deaconesses Morris and Mills, as one result of their year of work and careful study of the situation, plead for the Settlement which Mr. Della Cioppa wishes to establish, as a center of vigorous activity along all lines, social, moral, and religious, in a region where the need is vast and urgent. Among the most prosperous of the present agencies are the Sunday school, enrolling over 200, which has been graded and put on a basis thoroughly modern and efficient, the Men's Bible Class, clubs for young men and young women, a sewing school with ninety-six girls in it, a kitchen garden, with fifty children enrolled, and the Mother's Meeting, the oldest activity of the mission, carried on for many years by Miss Caroline Duhring. Other agencies to be added this winter are clubs for boys and younger girls.

The other mission whose year book has recently come out is that of St. Barnabas', West Philadelphia, where, it is hoped, the memorial to Bishop Whitaker is to stand, in the shape of an adequate church building. Toward this purpose the people of the mission have themselves contributed \$1,221. The chapel has been improved by the addition of the pews taken from the old building of Grace Church at the time of its sale. Under the care of the Rev. William Smythe, there have been large additions both to the communicant list and to the Sunday school. There are now 300 families connected with the mission, and 217 children enrolled in the Sunday school.

Announcement is made of a parochial mission to be conducted by the Rev. H. Page Dyer in the Church of the Beloved Disciple (the Rev. J. B. Blanchet, rector), from December 10th to 17th. A very successful mission was recently held in the Church of the Good Shepherd, Rosemont (the Rev. A. B. Conger, rector), by the Rev. Frs. Officer and Harrison of the Order of the Holy Cross.

The Philadelphia Local Assembly of the Brotherhood of St. Andrew will hold its annual meeting on the eve of St. Andrew's Day this year, instead of on the feast itself. The annual business meeting will be held in the afternoon, and the service in the evening, both of them at the Church of the Saviour, West Philadelphia. The chief features of this year's observance are to be the unveiling of a memorial tablet to the late Mahlon N. Kline, and the charge to the Brotherhood by the Bishop of the diocese, the Rt. Rev. Philip M. Rhinelander, D.D. An effort has been made also to have a Men's Communion held on the morning of the First Sunday in Advent, in as many parishes of the city as possible. Thus far forty-seven parishes have agreed to join in this effort.

The membership of the Local Assembly is now nearly 1,400.

The mission Church of St. Michael and All Angels for colored people has received, through the Rev. Dr. Mortimer, a festival chasuble with appointments, and also a rich green silk cope, with velvet orphreys, heavily embroidered in gold. The value of the two vestments is \$400. For the first time in several years the people of this mission have taken a responsible share in the payment of the stipend of the priest in charge, having contributed \$212.50 for that purpose, as well as giving between \$400 and \$500 for other parish purposes and \$76 to missions and charities. An auxiliary Sunday school has been organized, to meet in the parish house of St. Anna's chapel, at Market and Fifty-sixth streets, and is to be called "The Guardian Angels." It will be under the charge of the Rev. William Henry Barnes of St. Michael's, and with the co-operation of the Rev. Dr. Fleming James of St. Anna's.

The annual dinner of the men of the Church of the Holy Apostles was held in the Cooper Battalion Hall, Thursday, November 23rd. The speakers were Roland S. Morris, Esq., and Professor Arthur Holmes of the University of Pennsylvania. The Convocation of Norristown held its quarterly meeting in Trinity Church, Pottstown, on Thursday, November 23rd. Bishop Rhinelander addressed the Convocation on "God's Commonwealth."

**Additional News Items**

of Norristown held its quarterly meeting in Trinity Church, Pottstown, on Thursday, November 23rd. Bishop Rhinelander addressed the Convocation on "God's Commonwealth."

TO BE A STRONG HAND in the dark to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.—Hugh Black.

## CHICAGO CLERGY VISIT HULL HOUSE

## And are Pleased with the Work they Find there under way

## SOCIAL WORKERS IN HYDE PARK AND BELOW ARE BROUGHT TOGETHER

## Prayer is Preached under Unusual Circumstances

## OTHER RECENT CHURCH NEWS OF CHICAGO

The Living Church News Bureau (Chicago, November 28, 1911)

**T**WO quite unusual events signalized the current week in the relationship of the Church in Chicago to the charitable and other philanthropic activities of the city. The first was the visit of the Round Table to Hull House, on Monday morning, November 20th, for their regular meeting. This is the first time that any large body of our clergy have been to Hull House together for any purpose. Some fifty of the city and suburban clergy were present. Miss Jane Addams made a brief address of welcome, in which she said, in a very gracious way, that it was her hope that the Churches and the Settlements might be drawn closer together in Chicago. It may not be amiss to say here that such a statement from Miss Addams is more than welcome, in the ears of Church clergy, for, truth to tell, if one goes back not so many years, the atmosphere of Hull House, speaking generally, and noting some shining exceptions, has sometimes seemed to have but little concern for the spiritual work or ideals of the Church, or of any organized group of Christians. Those who were quite familiar with the residents, not so many years back, have often felt that agnosticism, or the utter indifference of the lapsed communicant, had no small following among the earnest men and women who have been so self-sacrificing in their labors as residents in this large and prosperous a settlement. Chicago Churchwomen have poured tens of thousands of dollars into Hull House's work, which has been, possibly perforce, distinctly secular in tendency. If the Church had been as lavishly supported and equipped by the wealth of some of her laity as this secular Settlement has been and is, we would not have to point to Cincinnati for a \$250,000 parish house, or to a God's Providence Mission in New York for a religious Settlement work largely amongst Italians and Jews, as indications of what the Church could do in Chicago. For these and similar reasons, Miss Addams' kind words were doubly welcome, when the clergy paid their first visit to this remarkable settlement.

The other address of the morning was by Professor Allan Hoben, of the University of Chicago, whose theme was "The Juvenile Protective Association," and who described clearly its three-fold work, which is that of investigation, repression, and construction. During the past year, 200 department-store girls, 200 factory girls, 200 office girls, 200 immigrant girls, 100 girls who had become delinquent, and 100 children who had been brought before the Juvenile Court, had been carefully investigated, as types of Chicago life. The result was much repressive work, in connection with the Lake Michigan excursion boats, some of the amusement parks, the outlying beer-gardens, the public dance halls of the city wherein some 80,000 young people are dancing every Saturday night during the fall and winter, the 300 five-and-ten-cent theaters, in many of which two years ago, deplorable conditions were found, but where only four bad films were found during the past year,—these and a host of other most impressive data were brought out by Professor Hoben, showing the splendid repressive work of this Juvenile Protective Association. Much is also being done along constructive lines.

The clergy heartily enjoyed every feature of this visit to Hull House. It would be a visit which any group of Churchmen or Churchwomen might profitably make. In this connection we may note with gratification the beautiful account of "Christmas at Hull House," as given in the Christmas edition of *The Ladies' Home Journal*.

The other gathering referred to above was at St. Paul's parish house, Hyde Park, on the following evening, November 21st, when the Rev. Dr. and Mrs. Herman Page, assisted by the vestry of the parish and their wives, entertained at dinner about 100 other ladies and gentlemen, including the clergy and ministers of the Hyde Park Council of Churches, the officers of the Stock-Yards District office of the United Charities of Chicago, and some of the Friendly Visitors working under the direction of this office, and the wives of

## Social Workers Meet in Hyde Park



many of these guests, especially in the Stock-Yards District. The theme of the addresses was the work of the United Charities, and the speakers included Dr. Page (who has for years taken a deep interest in this work among the poor), Prof. Henderson of the University of Chicago, Mr. Sherman Kingsley of the United Charities, Mr. J. J. O'Connor, Supt. of the Stock-Yards office of this great organization, and Mr. Stephen T. Mather of the Church of the Redeemer, who is the chairman of the Advisory Council of this office. It was the first time that this group of men and women had been asked to meet each other, and the evening was an epoch-making one in the history of Hyde Park's religious and charitable circles.

Another somewhat unusual invitation in the experience of a Chicago Churchman, came this week to one of our clergy. He was asked to make an address on "Prayer," at the quarterly meeting of the "League of Religious Fellowship," — an organization consisting largely of Agnostics, Unitarians, lapsed communicants, Jews, and other "liberals," organized as one of the results of the Parliament of Religions, held nearly twenty years ago, during the World's Fair, and kept together ever since by four public meetings a year. The other speakers on this occasion were a female Unitarian preacher and a Reformed Jewish Rabbi. The full Catholic doctrine of Prayer (as far as the time would permit), was the theme of the priest's address, while the others dealt with somewhat different messages. Among the interesting points brought out during this meeting were that the modernized Jew has abandoned the idea that there ever was or ever will be a Messiah; that in his religious life he would be just as good a Jew if he never looked into the Old Testament at all; that there is no such thing as original sin, and that we do not need any kind of a Saviour. Also, that from the Reformed Jewish standpoint study is three times as important as prayer, and justice ten times as important. The lady Unitarian preacher remarked that she was very fond of parts of the Episcopal Prayer Book, especially of the prayer of St. Chrysostom, her reason for approving this special prayer being that "there is no theology in it!" A unique experience, all in all, was this meeting.

The gratifying amount of between \$300 and \$400, was raised for the Sybil Carter Lace Industry Association, by the sale of laces held at Grace parish house, Chicago, on the 21st of November, under the auspices of the Woman's Auxiliary of the diocese.

The sanctuary of the Lady-Chapel of St. Luke's Church, Evanston, has just received another generous gift from Mr. and Mrs.

**Memorial Windows in Evanston** George G. Wilcox, the five east windows to be "richly dight" with the "Five Joyful Mysteries" of the Faith, together with their contexts and their Old Testament prototypes. Thus each window will bear four medallions, or a total of twenty scenes in all. The outline studies proposed by the rector are as follows:

- 1. The Annunciation. St. Joseph's Vision. Eve's Disobedience. Abraham's Assurance.
- 2. The Visitation. Zacharias' Vision. Ruth and Naomi. Elijah and Ahab.
- 3. The Holy Nativity. Adoration of Magi. The Creation of Adam. Isaiah's Vision.
- 4. The Purification. St. Simeon's Nunc Dimittis. Hannah and Samuel. The Prophet Malachi.
- 5. The Divine Youth Among Doctors. The Home in Nazareth. King Solomon and Queen of Sheba. David in Bethlehem.

It will probably take a year to execute this work, but it is hoped that the windows may be blessed on next St. Luke's Day.

Every Sunday at the 11 A.M. service at St. Luke's, the rector, the Rev. George Craig Stewart, is giving at present a series of three-minute addresses, at the close of the notices, on "Our Family Ways." Thus far the topics touched upon have included "Reverence in Church," "Bowing Towards the Altar," "The Meaning of Candles," "The Language of Vestments," and "The Sign of the Cross."

The weekly leaflet published by Christ Church, Woodlawn, the Rev. Charles Herbert Young, rector, contains some interesting items about the first 25 years of the parish's life, showing the rapid growth of the last third of this period. The figures, which are eloquent with meaning, tell the story vividly though briefly. They are as follows:

Baptisms, the first 17 years.....	524
Baptisms, the last 8 years.....	613
	1,137
Confirmations, the first 17 years.....	408
Confirmations, the last 8 years.....	543
	951
Marriages, the first 17 years.....	196
Marriages, the last 8 years.....	224
	420
Burials, the first 17 years.....	302
Burials, the last 8 years.....	284
	586

Communicants at the end of first 17 years.....	485
Communicants enrolled at Easter, 1911.....	975

The new Christ Church, now in course of erection, will seat 600 in the nave, 50 in the choir, and 30 in the morning chapel. The chapel will have its own independent entrances, and will be of great use in the work-day services. The marble altar and all its furnishings will be given by one member of the congregation, for this chapel.

Not content with all this work at Christ Church, the Rev. C. H. Young is priest-in-charge of a new mission called St. David's, some distance from Christ Church. Sunday school is held at 11 A.M., and once a month the Holy Eucharist is celebrated at an early hour on Sunday. There is a Story Hour and Boys' Club, a dancing class for younger girls and another for young women. A choir is also being formed among the boys. Several laymen are helping in the work of this new mission, among them being Mr. C. S. Sleeper, I. J. Steffens, and Mr. Frank Scott.

**The Mission of St. David's** Canon Henry G. Moore, who took charge of Calvary Church, Batavia, and St. Mark's mission, Geneva, two years ago, has seen the work grow in both places in a gratifying degree. The debt has been entirely paid off at Geneva, and the whole life of the parish at Batavia has been quickened and enlarged. Canon Moore holds a daily service in Calvary Church, and also teaches Bible classes once a week in the Geneva Home for Girls and in the St. Charles Home for Boys. The missionary spirit is awakened in both congregations. On the evening of November 23rd, Calvary Church was well filled for a special missionary service, the sermon being by the Rev. Dr. Hopkins of Chicago. The service was preceded by a dinner at the rectory which was attended by all of the vestry who were in town.

**Calvary Church, Batavia** Mr. Charles E. Field brought back to Chicago such a glowing account of the week of missionary meetings at All Saints', Ashmont, last week, that a similar week of Missionary Conference, or "Missionary Mission," is being planned at the Church of the Redeemer, Chicago, the parish of which Mr. Field is a member. Among recent visitors of St. Martin's, Austin, were Archdeacon Dodshon, of Southern Ohio, and the Rev. Chalmers Chapman of North Carolina, both of whom preached for the Rev. R. H. F. Gairdner, rector of the parish. The Rev. Dr. Olaf A. Toffteen, who has been residing at 4819 Langeley Avenue, Chicago, for the past year, busily engaged in literary work, recently assisted for several Sundays at St. Paul's, Riverside, preaching for the Rev. Robert O. Cooper, rector. Bishop Anderson and his family have returned from Elmhurst to the Episcopal residence at 1612 Prairie Avenue, Chicago, which will be their address during the winter.

**Plan Mission on "Missions"** At a diocesan meeting of the Girls' Friendly Society on November 15th at St. Simon's Church it was reported that the annual total in gifts and boxes for missions was \$390.94. A large box was sent to Bishop Brent for the Girls' School at Sagada. An interesting incident was the presentation of a token of regard to the retiring first vice-president, Mrs. M. Halstead, who is about to make her home in California. Mrs. Halstead read the annual address of the president, Mrs. Robert B. Gregory, who is on a trip around the world, after which Mrs. Henry Ledyard Field read the president's tribute to Mrs. Halstead. The following diocesan officers were elected: President, Mrs. Robert B. Gregory; First Vice-President, Miss Matilda D. Hutchison; Second Vice-President, Mrs. Henry G. Moore; Secretary, Miss Janet B. Irwin; Treasurer, Mrs. Frederick H. Bartholomew.

**Personal Mentions** TERTIUS.

**Diocesan Meeting of the G. F. S.**

**THE ACOLYTE.**

The light from waxen tapers gently falls  
On brow, on lip untouched as yet by sin,  
The while apart from earth's unceasing din  
He kneels within the chancel's quiet walls  
Absorbed he waits. In Bread and Wine he bore  
The mystic change is wrought; and lo! once more  
By faith with thankful heart he feeds on Christ,  
And drinks—remembering Jesus sacrificed.  
The perfect peace of God is his. He hears  
Angelic whispers. Yea! his vision clears  
And compassed round by flaming seraphim,  
He moves o'er radiant paths the saints have trod  
To sink—as choiring hosts hosannas hymn—  
In adoration at the feet of God.

Cornell University. ELMER JAMES BAILEY.

PEACE DOES not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain if our will remains firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from bearing them.—Fenelon.



ALBANY DIOCESAN CONVENTION.

THE forty-third annual convention of the diocese of Albany opened on the morning of Tuesday, November 21st, with the choral celebration of the Holy Communion in the Cathedral of All Saints. The Bishop of the diocese was the celebrant, assisted by the Bishop Coadjutor and the Archdeacons. Although more than one hundred of the one hundred and forty-four clergy of the diocese were in attendance, less than fifty of them were in the procession. This may have indicated no lack of interest, but did mar the effect of the service. At this service the Bishop's annual address took the place of the sermon.

Bishop Doane gave great pleasure to many of his old-time friends by some words on the subject of "Unity and Missions," the theme of his address, that had the old-time ring, even to some who cannot follow the Bishop in his interpretation of the rubric concerning admission to Holy Communion. Treating of unity and missions as bearing a close and intimate relation to one another, he showed how over-sanguine had been various prevalent views as to unity, whether with Rome or with the "Protestant Churches." With respect to the latter, he said, "we belittle the difficulties between ourselves and them. We talk as if the only trouble was the question of orders. It is quite true, thank God, that in a way there are growing points of similarity, an evident advance toward likeness, which has come about in my lifetime; in the use of liturgical worship, in the keeping of Christmas and Easter and in other ways; but all the while there is the deep chasm—I don't think it is the episcopate—I don't think it is the order of Bishops—I do think it is the historic ministry in the broader use of words. The crux is the question of priesthood, which, of course, involves the whole sacramental system. The ministers of the other Christian bodies are preachers, pastors, leaders in prayer, baptizers, officers at what they call and consider the Lord's Supper; but the priestly idea is either unknown or warmly denied; and herein, in its results, lie the great barriers to any organic union. Willing enough as any of us are, and as I think the Church teaches, to allow them to receive the Holy Communion, even though unconfirmed, and therefore not admitted and registered as communicants, none of us, I think, would dream of receiving the Holy Communion at their hands, because they do not intend or propose to give what we seek and expect. With them it is only a memory, a reminder of a past event. With us it is the memorial sacrifice with the mysterious Presence. Meanwhile, what can we do about it? First of all, give up the wretched and wicked feeling of superiority, of almost contemptuousness; then study, until we really know, the points of difference between us and them; and then let us seek out opportunities of association with them in all movements, social and civil and moral, while we substitute accurate and careful study for acrid and contemptuous controversialism."

At 2 o'clock of the same day the Bishop took the chair in Graduates' Hall of St. Agnes' School for the opening session of the convention. From the moment his gavel called to order to the close of the convention on Wednesday, the Diocesan, in striking contrast with his disability of a year ago, showed the mastery of the business before convention, the skill in guiding, and the fairness in treating the members of convention that have long made him eminent as a presiding officer.

There was no change made in the personnel of the Standing Committee and no vacancy had occurred in the deputation to General Convention. The Rev. William C. Prout was again elected secretary. Membership in the diocesan board of missions showed but two changes: the Rev. Paul Birdsall was nominated to the convention by the Archdeaconry of Albany to be its clerical representative, and Mr. Charles Hannaman of St. John's Church, Troy, by the Archdeaconry of Troy to be its lay representative.

The secretary of the convention introduced resolutions, which eventually were passed unanimously, providing for reform in elections. Nominations are hereafter to be made on the first day and elections be effected by means of a printed ballot, with names alphabetically arranged, on the second. The nomination and election of Provisional Deputies to the General Convention shall be made and held immediately after the result of the election of Deputies to the General Convention has been declared. This is the most revolutionary legislation the diocese has enacted in more than a generation.

An attempt was made to secure a debate on the question of getting the word Protestant out of the title of the Prayer Book. Resolutions to that effect were tabled. The convention evidently felt it unwise to open this question so far ahead of the next General Convention, and followed the advice of Mr. Ryerson, a lay deputy to the Convention, of 1910. As both the Bishop and Bishop Coadjutor of the diocese and the delegates to General Convention are on record as in favor of such action, it was unnecessary to thresh it out anew.

A committee to report on the Men and Religion Movement offered a report to which resolutions were appended, which called for a qualified endorsement by the convention. A sharp debate followed, which brought the Diocesan to remark that he had "nothing to

do with it," and the convention received the report and tabled the resolutions, on motion of the Bishop Coadjutor, who did not want the convention to antagonize the movement, yet could not support the resolutions. It was a surprising action by the convention in view of past events, and gives reason to believe that no further attempts to secure convention endorsement of interdenominational religious movements are likely to be made in this diocese.

In the annual address of the Bishop Coadjutor, Bishop Nelson emphasized the fulfillment of Section II. of the General Canon of "Ministers and Their Duties" and argued that by informing "the youth and others in the doctrines, polity, history, and liturgy of the Church" the clergy of the diocese would make the highest contribution toward Church Unity. He suggested a committee on the dispatch of business to receive all reports before convention in order to prepare a summary of salient facts and figures to place before convention, and suggested that the time so saved in the sessions of convention be devoted to a discussion of vital questions of Church life and work after previous discussion and preparation by the Archdeacons. In accordance with this suggestion a resolution of convention provided for a committee on Despatch of Business.

Bishop Nelson also called attention to the high efficiency of St. Agnes' School and the valuable work it has done in sending educated Churchwomen to all parts of the diocese, and emphasized the opportunity it afforded Churchwomen of strengthening the Church by bringing girls within its influence.

A plan has been launched with the approval of the Bishop of the diocese to commemorate his 80th birthday on March 2, 1912, by gathering by that date an endowment for St. Agnes' School of \$150,000. Dr. Battershall offered a resolution of congratulation to the Diocesan on his approaching anniversary and of thanks to God for the Bishop's leadership.

The Bishop Coadjutor was granted six months' leave of absence, which he will use in European travel, having booked passage for Italy on January 4th for himself and Mrs. Nelson and his younger son. Bishop Nelson's state of health has caused anxiety throughout the diocese for more than a year, and the more because he has maintained his full work regardless of himself. Alarming stories of organic disease have been set at rest after thorough medical examination, but his physician insists on complete rest and change for a period of months, and the Bishop Coadjutor has at length consented to this step.

Offerings for diocesan missions showed a falling off of \$1,000 for the year. A balance in the treasury is due to vacancies in the missions. Steps were taken by the convention to strengthen that work. The condition of other funds was as good or better than a year ago.

The Sunday School Commission and the Social Service Commissions are serving a useful purpose in enlisting and employing the interest of a number of the younger and more active clergy in the problems involved, but both will have to change their method somewhat to hold the interest of the convention at large. The Sunday School Commission had brought the Rev. George Lynde Richardson from Philadelphia to address the convention on "The Sunday School." For years a member of this diocese and active in its interest, he earnestly commended the cause of the Sunday school to the clergy. For the Social Service Commission the Rev. C. V. Kling of Waterford read an elaborate report, which showed hard work and much research. It dealt with gambling, the saloon, the social evil, and the condition of public institutions, etc.

The spirit and the interest of the convention showed development. With the new order for elections, and some projected improvements in method, the Albany convention will become a deliberative council, which will prove a stimulus to its members and develop a wider usefulness, and there will be less tendency to thin out at the end, when almost any motion can "pass" the convention.

NEW HAMPSHIRE DIOCESAN CONVENTION.

THE only legislation of general interest consisted of a resolution favoring arbitration in the interest of international peace, and another expressing sympathy with the object sought by the council of the diocese of Fond du Lac in its resolution favoring the elimination of the words "Protestant Episcopal" from the Prayer Book, although the New Hampshire convention was unwilling to commit itself to any method of bringing about an ultimate change of name. The other business was largely routine. There were more than thirty clergy and fifty laymen present.

The convention was held at the Church of the Good Shepherd, Nashua, on Tuesday and Wednesday, November 21st and 22nd.

The convention opened at 4 o'clock, the Bishop Coadjutor presiding. After Evening Prayer and roll call, the rest of the afternoon was spent in nominations and routine business. In the evening a largely attended and hearty missionary service was held, with rural

[Continued on Page 164.]

Dioecesan Officers

Reform in Method of Elections

The Title of the Prayer Book

The Men and Religion Movement



# Sermon at the Centennial of St. George's Church, New York

By the REV. WILLIAM T. MANNING, D.D., Rector of Trinity Church, New York

"The Church, which is His Body, the fulness of Him that filleth all in all" (Eph. 1:23).

ONE hundred years ago to-morrow, on November 20th, 1811, De Witt Clinton, at that time mayor of the city, signed the Act of Incorporation which made this church a separately organized parish under the style of "The Rector, Churchwardens, and Vestrymen of St. George's Church in the City of New York."

And sixty-three years ago to-day, on November 19th, 1848, the first services were held on this spot in the new church building, the interior of which was destroyed by fire in 1865.

But your history, as a congregation, goes back further than the day commemorated by this hundredth anniversary, to a still earlier period when St. George's was a part of Trinity parish, and it is for this reason that you have laid on me the honorable task of speaking to you, on this important occasion, of your great and memorable past.

I join with the city, the diocese, and the whole Church, in offering to-day, heartfelt congratulations and God speed to your rector, churchwardens, and vestrymen, and to every member of your congregation, and it is my special happiness and privilege to bring from the Venerable Mother parish, still carrying on her work with unabated vigor by your side, proud and affectionate greetings to her eldest child.

From 1752, when the Chapel on Beekman Street was opened for divine service, Trinity and St. George's were the only churches of our Communion in this city, until 1766. In that year St. Paul's began its work, and, providentially saved from the fire of 1783, stands to-day a great historical landmark, the one church building in the city dating from Colonial times.

That part of the life of this parish which at present belongs to history, falls into four clearly marked periods. The period covering some sixty years, during which St. George's was a part of Trinity parish; the period of the establishment of autonomous parochial life in the old church on Beekman Street, under the Rev. Dr. Kewley and his strong and godly successor, the Rev. Dr. Milnor, continuing until 1845; the period of removal from Beekman Street to this present site, resulting in remarkable growth and development of the parish under the leadership of the Rev. Dr. Tyng; the period of readjustment to meet changed conditions, and of birth into new life and still larger ministry under the rectorship of the Rev. Dr. Rainsford and continuing to the present time.

Time forbids that I should attempt to give at all in detail the history of these four periods. The story is fully and most interestingly told in the history of the parish published in celebration of this anniversary and written by the Rev. Dr. Anstice, himself a product of St. George's and related to it by close and sacred ties.

It gives us a quaint view of the life in the older days and one which may serve to illustrate the happy relations which have always existed between the Dutch Church and our own, to read that when Dr. Provost and his contemporary of the Dutch Church, Dr. Livingston, met on Sunday mornings on the way to church and exchanged greetings, "they took up the entire street and reminded beholders of two frigates under full sail exchanging salutations with each other."

Another interesting picture presents itself as we learn that, the noise of passing traffic proving somewhat disturbing at the time of divine service, the vestry of St. George's, with the decision and resourcefulness which seem always to have characterized its members, met the difficulty, by ordering the sexton "to procure a chain to put across the street opposite the church, with a lock to fasten the same."

But perhaps the height of contrast between our day and that one appears when we find the editor of the leading Journal of the time taken pointedly to task for having ventured slightly to alter and abridge an unsigned article, on the opening of St. George's chapel, which had been sent to him. The contributor states that he was much surprised when the paper came out to find his article "strangely perverted, curtailed, and maimed," and the editor is requested now to print the original article *verbatim*, which he forthwith does with ample explanation and apology. In these degenerate times even our religious journals, when their mistakes are pointed out to them, seldom give evidence of such "sorrow after a godly sort."

Upon its organization as a separate parish, St. George's received a liberal endowment from the Mother Church. Thirty-three lots of land in the lower part of the city were deeded to the new parish, the annual income from which at that day was \$4,020, and in addition it was stated in the Articles of Separation, "that Trinity Church will build or purchase for St. George's a parsonage house and, as soon as their funds will permit, they will likewise erect a vestry room, enlarge the churchyard, and enclose the same."

In 1812, the Rev. John Kewley was called as rector, but it was under his successor, the Rev. James Milnor, that the foundations of

the parish were fully established and that the characteristic life of St. George's began.

Dr. Milnor was a man of rare ability and of true spiritual power. Born in Philadelphia, he was brought up a Quaker and practised law in his native city, being elected to Congress on the Federalist ticket in 1810. In 1814, after having passed through a deep spiritual experience, he gave up his profession, was ordained by Bishop White, and served as assistant minister of the three parishes of which Bishop White was rector, Christ Church, St. Peter's, and St. James'. When Dr. Milnor came to St. George's, he won the hearts of the people at once, and through the whole of his long rectorship his influence among them and their affection and esteem for him grew stronger year by year. His piety and strength of character, as well as his gifts, made him an influence far beyond his own parish and diocese, and among those who belonged to the Evangelical school in the Church, he was for years the central figure.

It seems strange to us in this day to read that this faithful and devoted pastor of souls was looked upon with some suspicion because he used extemporaneous prayers at the close of his mid-week lectures and encouraged meetings for prayer among his parishioners. Would that more of us to-day might give like occasion to suspicion!

There were differences from time to time between Dr. Milnor and Bishop Hobart. Both were strong men and men of deep conviction. But in spite of these differences, when Dr. Milnor believed himself dying, he said: "Tell the Bishop that I have always loved him from our earliest acquaintance; that although I have been obliged to differ in opinion from him on some points, I have always loved and respected him." It was a large-minded man who could express this feeling and a large-minded Bishop who could inspire it.

In 1845, when the Rev. Stephen H. Tyng succeeded Dr. Milnor, the neighborhood of the church in Beekman Street was undergoing a change. Already the parish was being confronted with the problem of the downtown church. Just before Dr. Milnor's death a gift of \$5,000 had been offered towards the erection of a free chapel of the parish in the upper part of the city, and this project was under consideration. Dr. Tyng, and the majority of the vestry with him, believed that the chapel to be built on this site should be made the parish church, and that the old St. George's on Beekman Street should become the chapel. To this plan many of the downtown congregation was strongly and even violently opposed.

In the face of long continued opposition Dr. Tyng and the vestry carried their plan into effect. The last vestry meeting in the vestry room on Beekman Street was held on October 14, 1848, and, on the 9th of November following, it was by unanimous action resolved "that the church erected by this vestry on Stuyvesant Square be the parish church of this Corporation, and that it be styled and known as St. George's Church in the City of New York."

The building of the new church was the occasion not only of dissensions within the congregation of St. George's but also of a long period of discussion with the mother church. The vestry of St. George's applied to Trinity Church for the removal of certain restrictions on the property granted to them, in order that it might be sold to defray the debt of the parish. No answer was received from Trinity. This left the St. George's vestry in a serious situation. They were saved by the devotion and sacrifice of a member of the vestry, William Whitlock, Jr., who at the risk of his own commercial credit advanced the whole amount expended in erecting the new church.

It has been sometimes suggested that Trinity's indisposition to act was due to the difference between her own standard of Churchmanship and that which was characteristic of St. George's. If this be the fact, it is to be sincerely regretted. Someone has observed that we are all of us ready humbly to confess the sins of our forefathers. But in this instance I am happy to say that I find no convincing reason to think that the sin was committed. Trinity may possibly have felt some unwillingness to see the estate of her eldest child disappear in payment of a debt, however necessarily incurred. And it is to be remembered that the situation was a complicated one. There were three parties to the discussion—first, the rector and vestry of St. George's representing the policy of removal; second, a considerable part of the downtown congregation of St. George's opposing the policy of removal and demanding that the Beekman Street property be continued under its old name; third, the rector and vestry of Trinity Church, who were receiving representations and appeals from both the contending parties.

The Trinity vestry did certainly proceed with what may without danger of exaggeration, be called great deliberateness. At length, however, the vexatious matter was adjusted in a way which appears to have been satisfactory to all. In consideration of the payment to St. George's of the sum of \$25,000, the old church was given back into the hands of Trinity with the condition that services should continue to be maintained in it, the restrictions were removed from the property owned by this parish, and the vestry of St. George's felt able to record that in the deliberateness of the Trinity



vestry they recognized the workings of Providence, as owing to the delay, they had succeeded in obtaining a much larger price for the property than they would otherwise have realized. And so all was happily settled.

In this neighborhood as it was in that day, and under the inspiration of Dr. Tyng's leadership, the transplanted congregation at once showed great development. Dr. Tyng's ministry was indeed a remarkable one. He was a man of intense earnestness and conviction, with a power in the pulpit and on the platform such as few during his day or since it have possessed. With his three Sunday schools and mission stations in addition to the activities at the parish church, he carried on his work with untiring energy. It was said that he knew by name every child in his immense Sunday school. He was able to say to a visitor as he looked over the throng in the main school: "Every teacher in this room started under my eye as a scholar in the infant class. I have trained them all myself and I know them all and they know me; they are my children in the faith." He made the statement that he "knew of more than fifty ministers of Christ who had been under his oversight as scholars in that infant class," and he said in a public address: "For years, if the choice before me in my work as pastor has been between one child and two adults I have always been ready to take the child." If more of us to-day who are rectors of parishes could know our children as Dr. Tyng knew his, greater results would be produced than by any of our improved methods or graded systems, excellent and helpful as these may be.

In 1875, on the completion of his thirtieth year as rector, Dr. Tyng could report that the total amount contributed by the congregation during this period was: for the first ten years \$77,097, for the second ten years \$325,024, for the third ten years \$560,284, with growth in other respects in like proportion.

But he had lived to see the conditions which he had found in Beekman Street repeating themselves here on Sixteenth Street. His sermon preached on his thirtieth anniversary from the words, "I know both how to be abased and I know how to abound," is the utterance of a brave, strong man, who sees the tide bearing him back in spite of all that he and others can do against it. Upon Dr. Tyng's retirement he was succeeded by the associate rector, the Rev. Walter W. Williams, who labored faithfully in the face of a more and more discouraging situation until 1881, when he accepted a call to Christ Church, Baltimore.

A period now opens which presents one of the most striking chapters in the life of the American Church, though Dr. Rainsford's work is far too fresh in our minds and too well known to all of us to be treated as history. It is still before us, maintained and carried forward to meet new issues, by the capable hand of his successor, trained up under his own eye, your present loved and honored rector.

Many of you who are here know from your own personal experience what was the spirit and the power of that ministry which transformed a practically deserted church into a spiritual home, thronged by the people of its own neighborhood, and made St. George's an object lesson to the whole Church, of the obligation and the meaning of her social mission.

When Dr. Rainsford was called by the vestry in 1883, he said: "I think the church has gone too far to be pulled up; I do not think that I have the strength or the capacity to pull it up, but I will undertake the work on three conditions."

When he laid down his work twenty-three years later, the parish was ministering directly to some seven thousand souls, there was a parish house which is a model both in equipment and in operation, a Deaconess House, a Trade School, a Seaside Cottage, an official staff of twenty men and women and an army of trained volunteer workers, an Endowment Fund increased by \$300,000, and a total sum of \$2,500,000 had been raised during this period. The method of the work is admirably shown in the volume entitled *The Administration of an Institutional Church*, by Dean Hodges and Mr. John Reichert, but far more important than the method was the spirit in which the work was done.

St. George's Memorial House, the splendid gift of one whose devotion to this parish has been fully proved, stands as a true symbol of Dr. Rainsford's work. Planned, as far as possible, to meet every need of the individual and of the neighborhood, its work is all done in the spirit and in the name of religion. It is not a loosely attached agency of the church; it is an actual part of the church's life and work. Every activity in that building is in vital relation with the worship at this altar. This was the dominant principle in Dr. Rainsford's work. No one could rightly charge him with being a mere humanitarian. He stood here for what one of your vestrymen has finely called, "the inseparability of the social and the spiritual." His own statement was that "the best thing which can be done for the reformation of a bad neighborhood is to plant in it, not a model tenement, not a school, but a church."

It goes without saying, though Dr. Rainsford has himself again and again asserted it, that the work here could not have been done without the loving and whole-hearted coöperation of the people and the vestry. It was one of his great gifts that he was able to inspire this coöperation and it was characteristic of St. George's that it should have been given to him. Throughout its history, one of the notes of this parish has been the spirit of devotion, of loyalty, and of earnest interest shown by its people. The power of its laymen

has been felt not only in the work of the parish but in the larger life of the Church and of the community. It is significant, and it is eminently appropriate, that at this hundredth anniversary you should be erecting a Memorial chapel upon the walls of which are to appear the names of the wardens and vestrymen of the parish since its beginning.

The purview of an historical sermon does not include the present administration; but I may at least be allowed to express the satisfaction which all must feel that this work, of so great significance to the Church and to the community, is in the hands of one who has proved himself able not only to carry it on but to carry it forward.

It was a serious undertaking for any man to take the helm at St. George's in succession to Dr. Rainsford, but we may all give thanks for the grace and power that have been given to your present rector for the performance of his task, and for the faith and courage with which he is meeting conditions growing year by year more difficult, and problems which promise to make demands as great as any, if not greater than any, that were met and grappled with by rector and people in days now past.

St. George's parish, in the course of its life, has given noble expression to two essential and eternal truths of our religion.

You have illustrated here with singular power the great truth of Evangelicalism, the direct relation of each individual soul to God, the power of the Holy Spirit manifested in personal religion, the one, only, foundation of Christian life, than which no other can be laid, personal faith in Our Lord Jesus Christ as God and Saviour. This truth is the very soul of the Christian religion. Without it the Christian religion ceases to be. There can be no such thing as Christianity without faith in the Living Personal Christ. In this faith your parish life was founded and has been built up. Never can it be forgotten here. And never can it be lost sight of anywhere without the loss of the very life and power of the Gospel.

But essential and eternal as this truth is, it is not all of the truth. It was given to you to see that the relation of the individual soul to God involves service in all possible ways to men. Personal religion must find its true expression in social religion. Individual salvation can only find its realization in the larger truths of social salvation. This truth also has been splendidly exemplified at St. George's. You have helped the whole Church to see its power and its meaning. You have made the name of St. George's a synonym for service, for brotherhood, for the message of the Gospel to the whole man—body, mind, and spirit—and to the whole of human life. And no truth of Christ's religion is more essential than this one. It is even greater than the other, because it is its larger utterance and its fuller expression.

And yet, great as it is, even this is not all. There is another and still higher truth of which to-day men are catching a new and moving vision. It is a truth which includes both the Evangelical and the social truth of the Gospel, and lifts each of those up into its divine realization. It is not a new truth. Like the others, which it includes and fulfils, it is as old as the Gospel itself, and is an essential part of that Gospel, but it is being brought home to us to-day with new and unlooked for power.

It is the truth of a fellowship both divine and human; it is the truth of the actual, living oneness of all who are in Christ with Him, and with each other in Him; it is the truth declared with such fervor by St. Paul when, in the full light of his knowledge of the Ascended Christ, he speaks to us of the "Church which is His Body, the fulness of Him that filleth all in all."

The Church is the visible expression and realization of the great truth-fact of Corporate Salvation. It is individual salvation made perfect in realized relation with the whole body, and it is social salvation made perfect in realized relation with the Divine Head.

It is the whole truth and meaning of the Gospel realized in practical, conscious fellowship, not only with man but with God. It is a great reassertion and exemplification of this truth that the world now needs.

It is in a clearer vision of the truth of the Church as the New Testament holds it up before us and as the two ancient Christian Creeds declare it, that we shall find the one power that can bind men to God, and to each other in the realized fact of a common life.

Here, in this truth, if we will only see it in all its largeness, lies the answer to that which is so strongly voiced by your rector, in your Year Book just issued,—the need of a power strong enough "to bind together into one great sympathetic unity the various, vastly differing ingredients of our American life." Many forces are combining to-day to help us to see this truth more clearly.

The wide spread desire for Christian Unity is both an evidence of this growing vision and a cause of it.

The place of the Church in the religion of Jesus Christ and in the lives of men is being considered in many directions with new earnestness and openness of mind. The question, "Can Christ hold His place in the world without His Church?" is being seriously asked in quarters where it might have been felt that it was least likely to be heard. One of the leading Congregational ministers of this land said in my hearing only a few weeks ago, "As the foundation of our efforts towards Christian Unity, there must be more careful study on all hands of the true meaning and nature of the Church."

May all Christians—and surely we Churchmen not less than



others—give deepest and most earnest thought to this great truth!

As men have in every age, so may we now in the light of our own day, find our hearts thrilled and moved by the blessed vision of the Bride of Christ, the New Jerusalem coming down from God out of heaven, the Divine Commonwealth, the City of God on earth. May we all have our part in giving this vision reality.

And as you here at St. George's have so nobly illustrated to us the meaning both of individual salvation and of social salvation, so may you with equal power interpret to us this further truth, the highest of all, the one that the world needs now above all to see exemplified, the full meaning of that fellowship which joins men in Christ both to each other and to God—the truth of salvation, individual and social, earthly and heavenly, full and complete, realized in the life of "the Church which is His Body, the fulness of Him that filleth all in all."

## EXTEMPORANEOUS PRAYER

BY THE REV. H. H. MITCHELL.

**W**HO has not heard, at the time of a funeral or other function, prayers which were nothing more than a second address? They were long, desultory, and disjointed. It is true they began in precatory form, but even this semblance of prayer frequently showed a tendency to dissolve before the end. As an advertiser in *THE LIVING CHURCH* succinctly puts it, "There's a reason."

This article is headed "Extemporaneous" rather than "Extempore" prayer, because there is a difference between the two.

Extempore prayer is uttered on the spur of the moment, unpremeditatedly. Extemporaneous prayer is uttered on the spur of the moment, premeditatedly. This sounds paradoxical, but like most paradoxes, it is true. It is possible to pray "off-hand," as we say, and yet think out the words and sense before uttering them.

A true prayer must consist of certain parts, and the loss of any of these parts mutilates the prayer.

It was once thought necessary to have a Bishop to compose a prayer for a special occasion. But a good Bishop may make a bad prayer, since good prayers are the outcome of good liturgical knowledge, and not of good life. Our clergy are often called on to make the invocation at graduations, hospital gatherings, and suchlike occasions. They feel the inadequacy of the Prayer Book at such times. In fact to use any book may seem out of place. They fear to extemporize lest they fall into like error or puerility with others. What is to be done?

The remedy is simple. Let them remember the five main parts of a true prayer:

Invocation.  
Recital of doctrine.  
Petition.  
Aspiration.  
Mediation ending.

By way of illustration we will take one of the most beautiful of all our Church prayers; the collect for Purity, in the Communion office.

INVOCATION.	Almighty God
RECITAL OF DOCTRINE.	Unto whom all hearts are open, all desires known, and from whom no secrets are hid;
PETITION.	Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit,
ASPIRATION.	That we may perfectly love thee, and worthily magnify thy holy Name;
MEDIATION ENDING.	Through Christ our Lord. Amen.

Bearing these parts in mind, with a little practice any priest can produce a fairly good prayer extemporaneously.

Is it a hospital gathering? The recital of doctrine will naturally refer to the healing work or doctrines of our blessed Lord. The petition, embracing the staff, visitors, donors, inmates, will ask for healing of body, soul, spirit, and make us think of the need of continuance in convalescence (from sickness and sin). The aspiration will recall the necessity of devoting life's remainder to the greater glory of God, and to the service of others.

Let the reader imagine various occasions when he may be called upon for extemporaneous prayer, and practice upon these simple lines, and he will find that no matter what the occasion may be, he will easily rise to it. If he knows beforehand, and desires to prepare his prayer, the skeleton form as here given will keep him on right lines and help fix his thoughts in his memory.

## PREPARING FOR THE KING.

BY MARIE J. BOIS.

**A**S we Christians hasten in the early morning hours to go and meet our King before His altar, in His own appointed way, well may we ask ourselves whether we have made acceptable preparations to receive Him whom the heaven and heaven of heavens cannot contain, and yet who vouchsafes to come to us under the familiar veil of bread and wine.

When, according to his prerogative, a king or an emperor announces his visit to one of his loyal subjects, what must the first thought of the subject thus honored be? Surely, to make ready for the coming of his king, to see that everything is as beautiful, as festive as it possibly can be; that flowers may brighten every nook and corner on which the king's eyes may happen to fall; in short, to see that everything and everyone may be ready for the king.

Does it ever happen that our King comes to His own with not even a single one of His own lovely flowers on His altar to welcome Him, as tokens of the joy of those who are awaiting Him? Does He ever find an altar which is not spotless in its purity, even though it may be made and covered of the simplest material? And if so, why are we so remiss in our preparations for His coming? How dare we offer to the King of kings that which we would be ashamed to offer to a mere earthly king?

Yet, forgiving our outward lack of preparation, He comes to the heart eager to receive Him. May we not think of Him as looking in this heart of ours for some visible token of preparation? Poor indeed, at their very best, must our efforts be, unless helped and guided by His Holy Spirit, but, as we kneel to welcome our divine Guest, are we conscious that we have removed all that which is displeasing in His sight; anger, wrath, evil-speaking, foolish jesting, etc.? Are the flowers so dear in His sight: self-sacrifice, love, forgiveness, purity, humility, adorning the altar of our heart?

Oh! for grace to cultivate these precious seeds which He, the Sower that went forth to sow, sowed in our heart, but which cannot grow to full bloom unless we daily watch over them with the hope of offering their flowers and fruit to our King when He comes to us in His Holy Sacrament.

## NEW HAMPSHIRE DIOCESAN CONVENTION.

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work as the special topic. The Rev. J. C. Flanders of Rochester, N. H., district secretary of the Dover district, made a most interesting address on "Work in Rural Communities With the Diocesan Automobile," showing the great saving of time and the greater efficiency possible in country work, more particularly in such work as that done by a general missionary. The chief speaker of the evening was the Rev. C. J. Sniffen, general missionary in Western Massachusetts, who held the close attention of the large congregation for nearly an hour with his description of looking up and following up scattered families and individuals in the rural districts of Western Massachusetts, where the work is done by the General Missionary and his most able helper, Mrs. Edgar A. Fisher, assisted by a considerable number of deaconesses from New York in the summer and with some such help permanently. By this system more than five thousand scattered individuals are recorded on cards and kept in touch with the ministrations of the Church.

Wednesday morning at 7:30 there was a corporate Communion of the convention, Bishop Parker celebrating while Bishop Niles was in the congregation. After Morning Prayer the convention proceeded to elections. New members of the Standing Committee elected are the Rev. Dr. S. S. Drury, rector of St. Paul's School, and Mr. E. K. Woodworth of Concord. Representatives to the Department Missionary Council are the Rev. Messrs. J. C. Flanders, R. W. Dow, J. S. Littell, and G. R. Hazard, and Messrs. George Cook, M.D., H. H. Dudley, Elmer W. Eaton, and William McElroy.

Bishop Niles, in his address, noted a remarkable fact, which, he said, had been true in no previous year of his episcopate that not one of the clergy of a year ago has removed from the diocese, and not one has been added by transfer, though there had been one death, that of the Rev. Thomas J. Drumm. Of laymen who had passed to their rest he spoke especially of Ensign Emerson Hovey, of the Navy, son of the late rector of St. John's, Portsmouth, who, while leading a company in one of the most murderous parts of the Philippines, was savagely cut down and murdered.

WATCH FOR THE moments of opportunity and use them. Keep awake the conscience of duty and the consciousness of power; and remember, that long as life may be, its best results come often, and also its worst results as well, from the unguardedness of a moment, from the hasty and careless speech, or from the almost unintended acts of a second of time.—Bishop Doane.



## Fourth Department Missionary Council.

THROUGH the error of a correspondent THE LIVING CHURCH is so unfortunate as not to have received a full account of the Missionary Council proper that was held on behalf of the Fourth Department, the "Department of Sewanee," at St. John's Church, Knoxville, Tenn., November 14 to 16, though the reports of the formation of a Department organization of the Woman's Auxiliary and of the Sunday School Convention are at hand as expected.

The Missionary Council opened on the evening of Tuesday, the 14th, with a dinner tendered to the guests, at which the Bishop of Tennessee presided, and the speakers were Mr. E. P. Bailey, Chicago, Rt. Rev. C. K. Nelson, D.D., Bishop of Atlanta, Rev. H. J. Mikell, D.D., rector of Christ Church, Nashville, and Hon. John P. Thomas, Jr., Columbia, S. C. Next day, beginning with an early celebration of Holy Communion, the Missionary Council proper began its work, taking for the chief subject of the morning "The Church's Work in the Southern Mountains." The Bishop of Lexington and Asheville, both of whom are experts on the subject, led in the discussion. In the afternoon the topic changed to "The Church's Work in the Fields Abroad," which was treated by a number of the clergy and the laity, and there was a public service in the evening with addresses by the Bishops of Georgia and Kentucky.

The chief subject on the second morning was "How to Organize a Parish for Efficient Missionary Support," and it brought out the usual suggestions for effective work in a parish, such as the Missionary Committee, the Every Member Canvass, and the Weekly Offering. The Department Secretary made his report, and in the afternoon the subject of "The Church and the Negro," was discussed, beginning with a masterly paper by the Rev. E. S. Gunn, rector of Trinity Church, Natchez, Miss. Again there was a service in the evening, the speakers being the Rev. Robert S. Coupland, D.D., rector of Trinity Church, New Orleans, Rt. Rev. Arthur S. Lloyd, D.D., president of the Board of Missions, and Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee.

The Sunday School convention of the Department was organized at St. John's Church, Knoxville, on November 16th, electing the Rev. Mercer P. Logan, D.D., of Nashville, Tenn., Department secretary; Mr. W. A. Webster of Nashville, Tenn., treasurer, and Rt. Rev. L. W. Burton, D.D., Bishop of Lexington, and Mr. B. F. Finney of Savannah, Ga., members of the board of religious educations.

### The Sunday School Convention

It was decided to adopt the Sunday School Conference and Institute held under the auspices of the Summer Extension Course of the University of the South at Sewanee, as the Sunday School Institute of the Convention, and that the dioceses within the Department be apportioned not more than 2 cents a scholar for the purpose of defraying the expenses of the convention; and further that the Sunday school commissions or Sunday school committees be requested to collect the same and forward to Mr. W. A. Webster, treasurer, Stahlman Building, Nashville, Tenn. The next meeting of the convention will be held at Sewanee, Tenn. during the time appointed for the holding of the Sunday School Conference and Institute, in the month of July next, under the Summer Extension Course of the University of the South.

The Woman's Auxiliary of the Department was also called together by Bishop Weed, senior Bishop of the Department, at the request of the Bishops of the Department. The specific object of the meeting was to organize the women into a department body in order to strengthen and make more cohesive their work for the Church in her endeavor to extend the Kingdom.

### Woman's Auxiliary

Fifty-four women, appointed by their respective bishops, were present and were called to order by Mrs. John Shortridge, of Memphis, president of the Auxiliary in the diocese of Tennessee. After a short service there was an address of welcome by Mrs. Richard McCargo, president of the St. John's, Knoxville, branch.

Bishop Weed spoke to the gathering very fully on its contemplated organization and gave many helpful suggestions. Committees were appointed, to report at the next session, as follows:

On Permanent Organization and Nomination of Officers: Mrs. Stollenwerck (Alabama), Miss Horner (Missionary District of Asheville), Mrs. Furman (Atlanta), Miss Cheshire (North Carolina).

On Plan and Scope: Mrs. Haskell (South Carolina), Mrs. Pardee (Georgia), Miss Morrell (Lexington).

On Constitution and By-Laws: Miss Weed (Florida), Mrs. W. C. Gray (S. Florida), Mrs. McBride (Louisiana).

On Resolutions of Thanks: Mrs. Roche (Tennessee), Mrs. Taylor (Atlanta).

The Rev. Arthur Gray, Educational Secretary of the Board, gave a helpful and instructive address regarding methods of mission

study. He emphasized the splendid work now being done by the Interdenominational Educational Committee in connection with the Men and Religion Forward Movement and asked for the hearty cooperation of all the dioceses represented, by appointing in each diocese and missionary district one person who shall be responsible for the educational work of the diocese.

Departmental organization was effected by means of the following resolution, introduced by the Atlanta organization:

"Resolved, That the diocesan Auxiliary Branches of the Fourth Department, here represented, will hereby organize for the furtherance of the common work and for the benefit of the advice, counsel, and inspiration to be derived from a regular meeting of the Department."

Mrs. F. Stollenwerck of Alabama spoke on the new apportionment plan and the Rev. R. W. Patton gave an address, brimful of encouragement and inspiration to the women workers in their great work for the missions of the Church at large. Resolutions of sympathy were passed and forwarded to Mrs. Nellie Peters Black of Atlanta and Mrs. Bratton of Mississippi and regrets were expressed that they were not able to be present. Bishop Nelson of Atlanta closed the meeting with prayer.

Bishop Gailor welcomed the Auxiliary at their first gathering as a departmental body, next day, and gave an address on the work of the Woman's Auxiliary and their many opportunities for service. He dealt with organization in full and foretold the time when he expected to see the Auxiliary under the direction of a national president with national officers. He explained that some of the advantages of meeting together would be to avoid waste, by telling of failures and successes; increased sympathy and to gain new ideas, advice, and instruction. He then spoke of the meaning and value, and great responsibility and privilege, of women's work, in the spiritual campaign for the extension of the Kingdom of God. His eloquent words touched the hearts of each, and were felt by everyone present to be a personal inspiration for fuller service in the cause of Missions.

The business next in order was the election of a Departmental Secretary-Treasurer. The informal ballot for nomination being unanimous for Mrs. Loaring Clark of Chattanooga, the president was instructed to cast the vote for her. Mrs. Loaring Clark expressed her appreciation of the high honor accorded her and her willingness to aid the work of the Church, to the best of her ability, by performing the duties pertaining to the office. Miss Horner of Valle Crucis, N. C., gave an interesting account of work amongst the mountain girls of which she is the directress, and asked for the practical interest of the women present.

The final session of the Department meeting was full of interest, for it brought before the gathering the much loved president of the Board, Bishop Lloyd, who by his winning personality and his practical, common sense way of dealing with difficulties, during the transition period, while the Board is adjusting the details of its new plan, made a warm friend of everyone. He asked for patience and urged the importance of systematic giving. His plea was for "Christ's service" and he placed the dollar in secondary consideration. He asked the women to welcome any woman baptised and willing to become an active member of the Auxiliary, whether she be able to give but five cents a month or to draw large checks. He also commended the Duplex envelope system as a wonderful little device through which to obtain large results.

Deaconess Parkhill of Southern Florida spoke of her work and the work of the Auxiliary in the missionary district in which she resides, and Miss Neely, the first United Offering missionary, gave a full account of the life of a present day missionary in Japan. The Rev. Henry Phillips asked for women to train in his school and resolutions were passed showing the appreciation of the women in the Fourth Department for the loyal and earnest work of Miss Julia C. Emery for so many years; and it was also resolved to ask each diocese at least to double its United Offering by the next Triennial meeting.

The delegates were royally entertained during their stay in Knoxville by the women of the Auxiliary and of St. John's Church and they showed their appreciation by passing resolutions to that effect.

Bishop Gray closed the meeting with prayer. The next gathering will be held at Charlotte, N. C., in the fall of 1912; and so the first Departmental organization of the Woman's Auxiliary to the Board of Missions has passed into history.

A PAMPHLET by the Rev. Andrew Gray, D.D., entitled *Some Fundamental Principles of Church Nomenclature*, is a plea for the Change of Name, modeled to a considerable extent upon a paper issued by the late Bishop Seymour some years ago. He feels that the present title, Protestant Episcopal, "is not the name of the Bride of Christ, in the United States, except in law," and that the legal title ought to conform to the fact. His paper is carefully argued throughout. [Published by the author, Pekin, Ill., price, 12 cents.]



## Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

*Correspondence for this department should be addressed to the editor at  
North American Building, Philadelphia*

### THE PHILADELPHIA LIGHTHOUSE.

**I**N sixteen years over 2,400 men have become identified with The Lighthouse as members, bringing to a common social center great differences of temperament and training. The average membership per month at the new building has been 275, which is double what it was in the old building. The roll call numbers English, Scotch, Irish, Welsh, American, French, German, Belgian, and Italian. Skilled and unskilled labor is represented, there are many shades of political thought and of religious opinion, but there is a remarkable spirit of fellowship among them. They are bound together by their vital problems: how to secure steady work at wages sufficient to enable them to maintain a fairly comfortable home, and how to employ profitably their idle hours.

Kensington's recovery from the panic has progressed slowly. The employees have been pretty well distributed among the trades again, but employment is by no means normal. This slow adjustment of wage-earning opportunities has accentuated the difficulties. Only those who know the workman's daily life realize how many trying hours he has; how many things arise to foster wrong views of life, how many hours of anxiety and discouragement he faces. His immediate need often is surroundings where he will find comradeship and diversion which will develop both courage and patience. He finds such surroundings in The Lighthouse. The price of the monthly membership ticket, twenty-five cents, places it within the reach of even the poorest wage-earner. After sixteen years, over thirty men who joined during the first year are still on the list of members, all of them self-respecting, hard-working artisans.

This splendid record is due to the untiring zeal and industry and devotion of R. P. Porter Bradford and his wife, Mrs. Esther Kelley-Bradford, both communicants of St. Mark's parish, Philadelphia. The editor recalls, with what he believes a pardonable pride, the years spent with Mr. Bradford in the University of Pennsylvania Law School. Mr. Bradford is a trained lawyer who gave up brilliant prospects at the Bar to the social service of his fellow men.

### A NEW MOTION PICTURE FOR THE ANTI-TUBERCULOSIS CAMPAIGN.

Again motion pictures will be used in the Red Cross Seal Anti-Tuberculosis Campaign. The new picture prepared by Thomas A. Edison, Inc., entitled "The Awakening of John Bond," will be ready for exhibition about December 5th. The leading characters in the story are Bond, a political boss, his wife, Grace, and Nellie O'Brien, aged 18, living on the lower East Side of New York. The O'Brien's, a large family, live in a miserably kept tenement owned by Bond, who refused to do anything to clean up his building, for fear of losing money. Bond is married and sails with his wife on a cruise for a wedding trip, taking with him as deckhand George O'Brien, Nellie's brother, who has consumption. On the cruise George fails rapidly and finally dies; Bond's wife, having nursed him during his sickness and being with him at the last, takes his death-bed messages. As a result of this close communication with George, Mrs. Bond contracts tuberculosis from him, and is brought back to New York for treatment. On her arrival home, she sends for Nellie to give her George's dying messages, and there Nellie sees and denounces Bond as the murderer of her brother, because he refused to clean up the tenement in which they lived, or to help secure a hospital where consumptives might receive free treatment.

Meanwhile, Bond has been trying to find a sanitarium where he may place his wife, but to his horror, finds every private sanitarium full, and no room for more patients. He then proceeds to the Tuberculosis Society and finds that there is no public place, because he voted against it. He tries to bribe the secretary to make a place for his wife, but the official takes his money and gives him a package of Red Cross Seals. Bond is at first angry, but when he learns what the Red Cross Seal means, he writes out a check for \$150,000 for the campaign and agrees

to support the hospital bill. The secretary then shows Bond a tuberculosis exhibit and an open air school, and arranges for the placing of his wife and the O'Brien children, who also have tuberculosis, in a sanitarium. The last scene shows Bond's wife and the O'Brien children, recovered, playing in Bond's parlor, and a committee waiting on Bond, showing how his candidate is being supported because he believes in the tuberculosis hospital.

### BOYS' CLUB OF THE PHILADELPHIA CHURCH CLUB.

This club's work has been continued along the lines on which it has developed from the first. It has had a daily average attendance through twenty-four months of 319, while the daily average attendance for the same period on the gymnasium floor was 78. The largest attendance in the club on any one day was 500, and on the gymnasium floor 222. The general attendance is scattered through the reading-room, where there is a library of 346 volumes and thirteen periodicals, the game room, among the various classes and in the meetings of special committees. Five soccer football teams were organized for the winter season and five baseball teams for the summer. The track team has done excellent work, winning prizes in the runs in which they entered in 1909, and carrying off the first team prizes in eleven Marathon runs and the second team prize in one Marathon in 1910. In December 1909, the club won the championship of Eastern Pennsylvania in long distance team running. The tennis club organized in connection with the Girls' club has used the Farm every Saturday afternoon through the summers of 1909 and 1910, beginning at the earliest moment and only driven from the courts by frost. The membership of this club in 1909, was 26, and in 1910, 33. Several successful in-door track meets were held to encourage interest among the junior members. There were nine dances given by the clubs in 1909, and the same number in 1910. Those who attended these dances say that they find them much more enjoyable than any dances given elsewhere.

### A MASSACHUSETTS CONFERENCE OF SOCIAL SERVICE COMMISSIONS.

A conference of the social service commissions and rural church committees of the religious bodies of Massachusetts was held in October in Boston. Among the bodies represented were the Church (by the Rev. Dr. W. H. van Allen, Rev. Daniel D. Addison, Rev. David Sprague of Clinton, and Rev. Julius C. H. Sauber); and Congregational, Methodist, and Unitarians; also the Rev. E. Tallmadge Root, secretary of the Massachusetts Federation of Churches. The following resolutions were adopted:

"I. That the country church committee and social service commissions of the various communions in Massachusetts cooperate in plans to investigate and serve the rural churches of the state.

"II. That the first step in such cooperation be a religious 'Survey.'

"III. That each committee become responsible for such survey of one rural county, selecting rural townships.

"IV. That each committee assume all the expenses of postage and travel involved in the investigation of the county accepted; and expenses for blanks, etc., be apportioned in proportion to the total denominational budgets of the state."

A sub-committee to prepare questionnaires and assign counties to the several bodies was appointed, consisting of the chairmen of the several commissions, viz., Rev. Messrs. S. P. Cook, E. J. Helms, W. H. van Allen, J. C. H. Sauber, and Miss Margaret Barnard, with E. T. Root as chairman. This committee met November 15th in Worcester, in the library of All Saints' Church, Pleasant street.

### SOME SEARCHING QUESTIONS.

"In ministration have we been democratic enough, or has there been too much respect of persons?

"Are we of the clergy sufficiently democratic, not in theory, but in our actual living among men?

"Have we been as interested as we ought to be in the problems pressing so insistently to-day, of wages weighed against the cost of living, of a weekly rest day for all workers, of due protection of workers from the injuries and losses of accidents, of child labor, of underpaid working women?

"Has the Church's contribution to the quality and achievements of citizenship been all it ought to have been?"

These are some of the searching questions which Bishop Brewster asked in his sermon at the consecration of Bishops Rhinelander and Garland.



## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### UNIFICATION OF MISSIONS.

[CONDENSED.]

To the Editor of *The Living Church*:

**M**ISSION is the word, we are told, not Missions.

This is as it should be. "All the world" was the only limit set for the spread of the good news.

The strange fact that it is nearer by several hundred miles from the Church Missions house to our Foreign Mission in Liberia than to our Domestic Mission in the Philippines has helped to remove to some degree the invidious distinction between these differently named parts of the same work.

Why not increase the comprehensiveness of our centralized and effective method of carrying out the mission by putting all mission work under the General Board?

For instance, some dioceses in this country have received help and encouragement from outside their own boundaries for many, many years. Others have had to grapple with their own diocesan mission problems single-handed and alone. When in such a diocese the people are asked to raise more than twice as much for mission work outside the diocese as is asked for work in the diocese there is naturally a frequently reiterated "Why."

Comparisons are odious but a study of the *Spirit of Missions* seems to show that there are men and money for strategic points under the General Board's administration and only a fractional part of a man's time and very little money where dioceses attempt to solve similar problems unaided by outside, expert help.

If the dioceses would be willing to give up the control of diocesan missions and delegate their powers to the General Board, which is a thoroughly representative organization chosen by the Church, much might be gained.

Instead of an appeal for General Missions (Domestic and Foreign), diocesan Missions and city Missions and many others a *single* appeal for *the Mission* might be made, and time lost in disputing as to the comparative value of Domestic or Foreign or Diocesan Missions would be saved.

It is a mistake to say that the people of a locality understand the conditions better than an expert from a distant center. The fact is they are so close to the problem that they cannot get the broad view, the really prophetic vision as well as a visitor. A student center in Japan, for instance, has a strong work, well equipped and capably manned; a student center in Cincinnati with thousands of scholars has a meanly housed and almost moribund chapel on leased ground to represent the Church. The work in Japan must be supported for many years by help from the whole Church. The work under our very noses must languish for lack of funds and men to make a strong aggressive effort.

Thousands of petty objections could be raised but the gain would be tremendous if the whole force of the whole Church were put behind the men in the strategic points at home and abroad. It need not conflict with the prerogatives or dignity of the Episcopal order.

It is a joy to see the women of the diocese of A. working for the support of a missionary in the missionary district of B., but that joy is marred by the thought that many a worthy missionary in A is not receiving half the help and encouragement he deserves.

A real problem at home at present is the assimilation of the immigrant contributions to our body politic. They are to be Americanized and Christianized. This takes men and money. In one district we find such work backed up by the powerful central organization, in another feebly supported by a diocesan board, hampered sadly by lack of funds.

I am not a Church lawyer nor an organizer, nor do I know if such a plan would be considered a trust and therefore illegal, but I throw out the suggestion so that those wiser than I am may either squelch it once and for all or else put it into such shape as may insure its successful enactment and fulfillment. CHAS. G. READE.

Cincinnati, Ohio, November 19, 1911.

### CONCEPTIONS OF THE CHURCH, LARGE AND SMALL.

To the Editor of *The Living Church*:

**T**O the gentlemen who have come to the fore in what would be called in England a "little England" crusade, one is disposed to say that they represent a period that has already passed.

The problem now confronting us is that our institutions have attracted to our shores vast masses of varied races and this influx is, to a great extent, swamping the Anglo-Saxon aspect of our

country. Shall the P. E. Church disappear, or has she, like the race that brought about the English Reformation, a mission to lead?

Undoubtedly the English Reformation gained for the Church a power of expansion and ability to cope with new surroundings, and we believe she is destined to save Catholic Faith from the blight and narrowing influence of Papal Rome, and is fitted to be the true mother of the resultant race in this land. While claiming the full Catholic heritage and bound by what the Catholic Church in her General Councils has decreed as of Faith, she is free to adapt to her needs all that belongs to the Catholic Church, and the present need is a name co-terminous with the claims she makes in her Prayer Book.

If such is her mission she must be in active competition with the Roman presentment of the same Faith, and that because Rome has imbedded the Faith in a purely self-seeking political system we call the Papacy. It is therefore wise to make our name voice our claim.

In expanding the English law to fit the needs of our land, our lawyers and statesmen have gone back to the best precedents of former times and have adapted them to our needs. No one has called this mediaevalism. Why should we have a similar course pursued by some of our clergy constantly scouted as mediaeval?

I submit that it is waste of time, energy, and opportunity to go on fighting under a banner that does not fully represent the Church claim.

W. C. HALL.

Philadelphia, November 20th.

### CONFUSION AS TO "EPISCOPAL" BISHOPS.

To the Editor of *The Living Church*:

**A** PROPOS of the present name of this American Church and especially in view of the efforts of many of our eastern brothers to retain our sectarian title it may interest your readers, as an indication of how others are beginning to regard us, to learn of the following little incident:

A lay-reader visiting a Missouri town for the first time asked a citizen where the Episcopal church was. For a moment the man's face was blank. Then it lit up pleasantly, and the answer came: "Oh, you mean the Methodist Episcopal; it's just round this corner."

Again, today a great daily paper here published in heavy headlines: "TOPEKA, KAN. WOMAN SUES EPISCOPAL BISHOP FOR \$50,000 ALLEGED LIBEL."—and below, in fine print, it is found to be a reference to some domestic trouble in the Methodist Episcopal Church.

HENRY LEVERETT CHASE.

St. Louis, November 20th.

### THE VALUE OF "NERVES."

To the Editor of *The Living Church*:

**M**AY I draw the attention of your readers to a most excellent book on health and nervous disorders in their relation to the popular "cures" of the day? It is called *The Conquest of Nerves*, and is by Dr. J. W. Courtney [Macmillan]. My point in writing is to quote what the author terms "a bit of philosophy," and with which he closes his writing. It seems to me very suggestive, and an unusual thought for a physician. To those who look upon "nerves" as an unmixed evil he says:

"They who do so forget that out of evil, good often comes; and such is most emphatically the case with regard to the one in question. In many instances 'nerves' exert a tremendous spiritualizing force and bring to a timely termination a long existing process of soul starvation. For this great good out of evil, the beneficiary has the most cause to be profoundly grateful, but his debt of gratitude by no means ends here. Without the fads which his illness has led him to cultivate, he would, in all likelihood, have entered upon the 'lean and slippered' age absolutely without mental resources of any kind. For his escape from such a fate, he who has passed through the ordeal of 'nerves' should never cease to

"Thank the Eternal Power; convinced  
That Heaven but tries our virtue by affliction—  
That oft the cloud which wraps the present hour  
Serves but to brighten all our future days."

Faithfully yours, PAUL ROGERS FISH.

Kingston, N. Y., November 17, 1911.

### THE RISE OF EVENING COMMUNIONS.

To the Editor of *The Living Church*:

**I** AM no advocate of evening communions, never having had one myself, but as my statement of the fact as to their revival in mitigation of Bishop Grafton's charges as to the reason for their adoption has been questioned, I may be permitted to give the exact particulars.

*The English Churchman* for December 4, 1851, then an organ of the Tractarians, printed in full with editorial approval the report of a special committee of the Leeds Ruri-decanal Chapter recommending them, which at a meeting of the chapter in October, presided over by Dean Hook, had been adopted by that body, and forwarded to the Bishop of Ripon (Longley, afterwards Primate). It appears to have received his approval, as evening communions were



at once begun in the parish church and others in Leeds. The Rev. Edward Jackson, incumbent of St. James', Leeds, in a letter dated August 30, 1860, quoted in a recent issue of the *London Guardian*, states that it was confined to the evenings of Holy Days and Saints' Days other than Sundays at the parish church.

L. B. THOMAS.

St. George's Rectory, Nevis, W. I. October 28, 1911.

## A MEMORIAL TO THE LATE BISHOP OF SALISBURY IN SYRIA.

To the Editor of *The Living Church*:

THE only announcements I have seen of a projected memorial to the late Bishop Wordsworth indicate that the memorial will be connected with some work or institution within the diocese of Salisbury, England. The greatness of the Bishop and the vast breadth of his interests, seem to me to deserve some additional recognition outside the limits of that diocese. On some questions he seemed to some of us to voice the entire Anglican communion. His leadership in so many questions that concerned the Reunion of the Churches was unique. His name is well-known to officials of all the Eastern Churches, and many an ecclesiastic from the East has been entertained at the palace in Salisbury. The last who received a welcome there was Matran Gerasimos Mesara, the able Metropolitan of Beyrout, one of the foremost leaders of the Greek Orthodox Church.

Two days before his death, Bishop Wordsworth sent me a letter expressing his great interest in our Anglican Church work in Syria, and giving me his invaluable counsel. We are occupied with the building of a Church and a Church House in this great educational center, designed to serve as the headquarters of the Anglican missions to Eastern Christians and the Druses of the Lebanon. The Church House will be completed by January next. It contains a lecture hall, reading rooms, and a book depot from which we hope to send forth sound literature into all sections of the Eastern Churches. We have a staff of men at our high school in the Lebanon able to translate Anglican Church literature into the Arabic, Turkish, and Armenian languages. Since the revolution all kinds of mission schools are crowded with Eastern Church pupils, and the press is now free. The Eastern Christians can be numbered by millions, and vast numbers of them seem to be in a hurry to learn Western languages, Western sciences, and Western religious thought. It will be a loss to the West as well as to the East if these multitudes of our fellow Christians are left to gather their impressions of Western religious thought through no other channels than those of Rome and Non-conformity. A rare opportunity lies before the Anglican Communion. Our Church is greatly beloved by the Eastern Christians and we believe that a better acquaintance with us will deepen that affection and will lead to a better understanding between the Churches of the West and the East, and a corresponding development of missionary activities.

We should like our new church worthily to represent the Anglican Communion in these Eastern Christian lands and to rise as a memorial to the great and noble "John Sarum." We have raised nearly £2,000 for our Church House, and we shall need about £2,000 more for the church and surrounding walls. The London S. P. C. K. has kindly made a grant of £50 for the church, and the Jerusalem and the East Mission has promised us £250.

Those who are in sympathy with our project and would like to assist us should communicate with the Rev. T. Batty, 47 London Road, Marlborough, England, or with the chairman of our Building Committee, H. B. M.'s Consul General at Beyrout, Syria.

Believe me, Yours faithfully, J. T. PARFIT.  
English Church House, Beyrout, Syria, Nov. 1. Chaplain.

## REVISION OF THE HYMNAL.

To the Editor of *The Living Church*:

I MUST apologize for asking the courtesy of your columns a second time on this one subject, but two letters in the issue of November 18th furnish so apt a text that I cannot resist the temptation—promising, however, not to yield again.

One correspondent suggests the need of restorations more than omissions, while another calls attention to an alteration (one of three) in "Christian, dost thou see them?" Dr. Neale's translations appear, more perhaps than any other one group of hymns, to have suffered from the zeal of the "improver." Fr. Gowen might have amplified his own point by calling attention also to the final couplets of stanzas 1 and 2 of the same hymn. In my opinion—

"Smite them by the merit  
Of the Holy Cross"

and

"Smite them by the virtue  
Of the Lenten Fast,"

are too far superior to the present readings to admit of argument, or even, almost, of discussion.

Other changes in Dr. Neale's translation that might well be made are:

(1) The restoration of the omitted stanzas, 4 and 5, in 170;

(2) The restoration in 511 of stanza 5 (original numbering), the omission of which breaks the regular sequence of the stanzas.

(3) The restoration of "hours of dark" in stanzas 2 and 3 of 16, instead of the meaningless variation into "gloom" and "fear."

(4) The restoration in 408 of the earlier form of the Doxology.

"In mercy, Jesu, bring us  
To that dear land of rest,  
Where Thou art, with the Father  
And Spirit, ever blest."

This is a version grammatically superior to that in the Hymnal, which separates the relative from its antecedent and throws out of place the accent in the word "Jesu."

You suggested the omission of 564. It should by all means be dropped, or else restored to its proper form as addressed to the Guardian Angel; it hardly makes sense as it stands.

I suppose it is quite too much to hope for the restoration of the original refrain to "O Paradise," although it is officially classified as referring to the Church at Rest.

JAMES R. SHARP.

Nashville, Tenn., November 21, 1911.

To the Editor of *The Living Church*:

I HAVE been much interested in your recent article and the resulting correspondence on the Revision of the Hymnal. One thing at least has been clearly brought out, namely, that people generally are very loth to have any of their personal favorites omitted, regardless of their merits, "classic" or otherwise, or even relegated to an Appendix. So wide is the diversity of taste and usage that I believe it would be practically impossible to compile a list of even fifty hymns that could be omitted without causing distress to earnest individuals and congregations. Dean Wurtele has gone to the root of the matter when he says that there is really no authority for dropping any of the present hymns, and that such was clearly not the intention of the special committee whose report was adopted by the General Convention, and therefore a discussion of the hymns to be omitted is superfluous. I am aware that some are in favor of a smaller and cheaper hymnal, yet it seems to be the mind of the Church at large that our Hymnal is in far greater need of enlargement and enrichment, and this could readily be accomplished without greatly increasing either the cost or size of the present book, as in the case of the official Hymnal of the Church in Canada, known as the "Book of Common Praise," while the new Mission Hymnal should meet the needs of those smaller parishes and missions who wish a more condensed collection.

I would respectfully suggest to the committee that in retaining the old hymns from the present collection (and I trust this will include practically all of them), the old numbers also be retained as far as possible. Anyone who has had any experience with choir work knows how familiarity with the various hymn numbers facilitates matters, and also how convenient it would be for the large number of users of the book in their homes to have the numbers retained that they have grown accustomed to and associate with often-used hymns. Many will recall the confusion caused at first by the changed numberings after the last revision, particularly in such churches as from poverty and other causes retained the older edition for some time after the new was adopted. So I trust this suggestion will not be found impracticable or out of keeping with any new plan of arrangement of the contents which may be decided upon.

GERTRUDE DUDLEY MUSSON.

Louisville, Ky., November 18th.

To the Editor of *The Living Church*:

YOUR reduction of the Hymnal was none too sweeping. Bishop Coxé once declared fifty were enough. Bishop Huntington said in 1889: "Probably not more than about two hundred hymns are heard at all by a majority of Church worshippers." The present Hymnal is a sore trial in the smaller Churches, and the majority of our churches are small.

1. Why so many tunes? There arise to memory countless occasions of embarrassing halting of the service to explain to the strange organist, "No, not that tune, nor that, but the other." Then there are classics among tunes, where a second is an affectation if not an impertinent intruder.

2. Why not interline the words and music? Quite agile minds are baffled by their wide separation. "La la," even by a fair soprano, is rarely edifying!

3. Why, just why, a Latin vocative in an English hymn?

4. May we not have lower tunes, for men especially? Western folk are unable to reach 311, 520, 523, and many more.

5. Is not the call general for more hymns that strike the note of "social service," that have the clarion ring of a noble evangelism, a Catholic fellowship, and a fraternal religion outside Church walls?

Do not hymns 521 and 580—586 point the way? Have not Brotherhood conventions and parochial missions suggested both elimination and enrichment? No Church book is an end in itself. "Circles excel not in largeness but the exactly framed"; but not so hymns. In this day of enlarging vision and widening task give us hymns for the people, not verses for poets. Individualism is behind us. The Church is breaking its pent-up bounds and entering the open road. Beyond the shadowing skyscraper God's prairies and mountains are calling.

F. M. BAUM.



To the Editor of *The Living Church*:

IT seems that most of your correspondents, commenting on your editorial, "Revision of the Hymnal," fail to grasp your primary suggestion, *i.e.*, the rearrangement of the Hymnal and its publication in two parts, which might for those desiring the whole collection together, be bound in one volume, and the idea was not to drop altogether any large number of hymns; but to add to them.

I think your suggestion most valuable and practical. From a wide experience in ministering to small parishes and missions, as Archdeacon, just such an arrangement as you suggest is badly needed. Generally these small churches or congregations are unable to pay for the more expensive and extensive books and do not need such a large number of hymns, but they do need a fair collection suitable for the Church's seasons, etc., which the Mission Hymnal does not sufficiently provide, being for rescue work, primarily. Then nothing need prevent the purchase of the additional part of appendix at a later time, if desired; the numbering of the hymns being continuous, there will be no confusion. In regard to new hymns, it would seem to me better to obtain the written permission of the Bishop of the diocese for their use; otherwise the congregations may be afflicted with many unsuitable ones by aspiring hymn-writers.

Nashville, Tenn.

THOMAS D. WINDIATE.

## DR. ADAMS ON CHRISTIAN SCIENCE--VERBAL CHANGES IN THE PRAYER BOOK OF 1892.

To the Editor of *The Living Church*:

I WISH to second, heartily, Dr. Egar's commendation of Dr. Adam's treatise on *The Elements of Christian Science*. I became the happy possessor of a copy many years ago, through the kindness of a former pupil of Dr. Adams at Nashöta. In preparation for holy orders it was my privilege to read and study it, but unfortunately far away from and without the personal direction of the distinguished author.

Dr. Egar's review of *Comparative and Rational Christian Science* seems to me to suggest the importance of a new edition of Dr. Adams' treatise, especially as it appears we have no other work which covers the ground so fully.

I venture to ask through you, Mr. Editor, for an explanation of the cause and authority for certain verbal changes in the Psalter in the Book of Common Prayer since the revision of 1892 was adopted. I understand that the matter was left to a committee, and that these changes were never formally adopted by the General Convention. I am moved to ask because of the constant irritation caused by the change of "So" to "O" in the second of the Burial Psalms and in the corresponding part of Psalm 90, in the Psalter. The Hebrew Bible, the Septuagint, and the Vulgate have the reading "So."

Very truly yours.

Newark, N. J., November 23rd.

J. S. MILLER.

[The very elaborate report of the "Joint Committee Appointed to Prepare a Standard Book of Common Prayer," is printed in the *Journal of General Convention of 1892*, pp. 557-616, inclusive, and fully explains the great number of typographical and other minor changes made in printing the Prayer Book at the close of the late revision. The text of the Prayer Book as thus corrected was formally adopted by the House of Deputies on the 6th day of the session (*Journal*, pp. 233, 234, 239), and by the House of Bishops on the 7th day (p. 60)—EDITOR L. C.]

## THE USE OF LATIN IN CHURCH SERVICES.

To the Editor of *The Living Church*:

LET me join with Mr. Cram in his defense—nay, rather praise—of the use of ecclesiastical Latin in places where it is understood. I speak for it as a student and teacher of that noble tongue. Thirty years ago I discovered that the English Church has an authorized Latin Prayer Book, as well as the familiar version in English, and great was my amazement then, for like most people I had assumed that Latin was tainted when employed for religious expression, excepting the very mild touch of it in the titles of the psalms and canticles. Then I learned that the English Prayer Book had been imposed by legislation only on the congregations of parish churches, it having been definitely decreed that the services in college chapels and religious houses might be in any tongue understood by the regular worshippers; also that the Latin Prayer Book had been compiled expressly for such non-parochial places of worship. In my visits to England I observed this occasional use of Latin still retained at some of the Cathedrals and college chapels, where it was accepted as a matter of course, with no "High Church" significance.

Despite the efforts of some clerical speakers and writers who would seemingly hold that the Protestant Episcopal Church is a brand new and wholly independent society, dating from 1789 or thereabouts, with a sort of Jeffersonian democratic platform, yet permanently and irrevocably iron-bound and riveted in ecclesiastical usages, though "progressive" in doctrine and discipline, I still cling to the tradition that it is actually the English Church continuing from the Colonial days, modified only so far as local circumstances have required. Hence I must infer that we have inherited also this

definite right to the use of Latin, in such manner and places as are permissible in the English Church.

The fact, that Latin was the language of worship in the English Church for a thousand years; that it is yet the prime medium for interchange of ecclesiastical views among the majority of Christians; that its sonorous beauty and majesty fit it preëminently to be a liturgical language, appealing to Latinists devotionally much more than does the mixed Saxon and Norman dialect we call English; and that the feeling we are thus using the actual prayers of the early Christians and of our forefathers is helpful and stimulating to scholars, are strong arguments in its behalf.

There is a utilitarian side. We require candidates for the sacred ministry to study Latin for a number of years, usually four at least, and to read the pagan classics selected for our high schools,—Caesar, Virgil, and Cicero. But why? What's Hecuba to them or they to Hecuba? Formerly, the purpose of their studying Latin was to acquire a knowledge of ecclesiastical Latin, as contained in the breviary, the missal, and the many volumes of early and mediaeval Churchmen. With the disuse of Latin in this form, we fell into the illogical state of grasping the kernel with the meat gone. Hebrew and Greek we still make use of in the original way, for exegesis; but it is now an anomaly for our divinity students to study Latin as a requirement for ordination. Yet this study of Latin could at once be made of practical use and living interest for them by employing the Latin Prayer Book for all or part of their chapel services. The only way to learn a language is to use it; and the only way to know and appreciate ecclesiastical Latin is to use it ecclesiastically.

Full well I understand that this plea is nonsensical to him who knows only a little Latin and less Greek; but I am addressing the argument to our real Latin scholars, of whom there must be a considerable number among the clergy. It may be added that the use of Latin in such a practical way by them is quite as defensible as our French, German, Swedish, and Italian usages.

If any Latinist needs further assurance, let him buy a copy of the *Liber Precum Publicarum*, edited by Dr. Bright, and read it. Then I trow he will become an enthusiast on the subject.

FREDERICK MARTIN TOWNSEND.

Glen Eden Seminary, Poughkeepsie, N. Y.

## THE NEW MISSIONARY APPORTIONMENT.

To the Editor of *The Living Church*:

YES; Dr. Smith has struck the right reason about this matter. We have gone ahead of our spiritual experience in the demand for money for the missionary work. We may all recall those lines of Goldsmith, where, talking of the broken soldier "kindly bade to stay," he "sat by the fire and talked the night away," and unquestionably raised a great enthusiasm in the minds of his hearers for the welfare of the fatherland. And I have hoped for years that instead of an office-boy method of gathering the contributions of the faithful, we might have more of the soldiers from the missionary field to tell us of their trials and dangers, the glory of their work, and the cry of the multitudes, and this, too, told in the ears of the congregation that they may be fired by the same enthusiasm which has driven the leaders to engage in the work of the field. We may all read in the life of Bishop Bompas, "the Apostle of the North," how he heard a call for men, and men are equal to money, and answered the call immediately. And I know that did we have more of these missionary field heroes to come to our parishes we should have more enthusiasm on the part of the people, and the raising of the apportionment, now so serious a problem to rector and vestry, would be an easier matter than now it is found to be. EDGAR CAMPBELL.

Woodbury, N. J.

[We quite agree with our correspondent as to the great helpfulness of visits from the workers in the field; and we beg to direct attention to the fact that a list of such workers who are available for such visits may be found, week by week, in the column of THE LIVING CHURCH immediately preceding "Personal Mention." Hence the plan is a very easy one to put into operation.—EDITOR L. C.]

## A PRACTICAL RELIGION.

WE WANT a religion that softens the step and tunes the voice to melody, that checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into the family, and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes husbands mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them, cares for the servants besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of the ripened fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway of life, and the sensitive souls that are traveling over them.—*Church Helper* (Western Michigan).



## Literary

### BOOKS FOR CHILDREN.

We have hitherto noted a considerable number of the earlier autumn books for children, and now resume with those that have been received since that consideration.

First we may recognize the value of a little book, entitled *One Thousand Books for Children*, compiled by Penrhyn W. Coussens, compiler and editor of *Poems Children Love*. It is, of course, impossible that any such bibliography should be in any sense complete. There is an abundance of very admirable books for children that are not listed upon these pages, and it may also be said, as it must generally be said of recommendations of this character, that it is not wholly up to date. That is to say, there are many new books of the present year and recent years that have not come to the author's attention. Notwithstanding these inevitable defects, the guidance that is given in this book to current books for children is a useful one. In a few lines the compiler states the subject matter of the books which, under appropriate classification, are recommended. [A. C. McClurg & Co.]

First among the newer books for children, we may mention an addition to the series of Bible stories by S. B. Macy, which we have commended hitherto and can continue to commend. The present volume is entitled *The Master Builders*, being the Story of the Acts of the Apostles retold to children. It tells in interesting form of the foundation of the Church in its earliest days as told in the Acts, and various appropriate poems are interspersed with the prose. [Longmans, Green & Co., price \$1.25.] Of books for little children, we may name, first a very handsome volume, *The Children's Book of Christmas*, compiled by J. C. Dier, with the true Christmas story of the Christ Child, showing on many of the pages, and with illustrations, in many cases from great masters; including, however, other Christmas narratives and other than religious pictures. The colored plates are especially fine. [The Macmillan Co., price \$1.50.] *The Discontented Clam, and Other Stories*, by Francis T. Hazlewood, is a book of simple stories for little children, illustrated from decidedly crude drawings in black and white. [Sherman, French & Co., price \$1.10.] *Within the Silver Moon*, by Madge A. Bigham, is described as "a modern fairy tale," and consists of attractive stories with four half-tone illustrations. [Little, Brown & Co., price \$1.25.] *The Glittering Festival*, by Edith Ogden Harrison, is the newest of a number of really perfect books of fairy stories embodying real instruction. Mrs. Harrison's former books include *The Star Fairies* and *The Moon Princess*, books that are so admirable that one cannot speak too highly of them. The present volume is the equal of those that have gone before it. We could hardly say more for it. [A. C. McClurg & Co., price \$1.25.]

A book of stories for little children, though with only a half dozen illustrations, is *Tiny Hare and His Friends*, by Anne Sykes, with illustrations by George Kerr, in which animals and children find common ground for happy days together. [Little, Brown & Co., price \$1.00.] A little book of fairy stories that is called "an interpretation" is *The Nature Fairies*, by Norma Bright Carson; and though the three chapters read very delightfully, they seem rather in advance of children of fairy tale age, and the booklet is better for grown-up children who are not beyond the age of idealizing. [George H. Doran Co., price 50 cents.]

We may note next a volume for children of older years than those that have gone before, but which is equally adapted to girls as to boys. It is *The American History Story-Book*, by Albert F. Blaisdell and Francis K. Ball, authors of *Hero Stories from American History*, etc., with illustrations by Frank T. Merrill. Here the characters of Revolutionary history and later days live again in the narratives that are told. [Little, Brown & Co., price 75 cents.] Partly drawing its theme from history and partly consisting of fairy stories, is a handsome volume, in the style of Andrew Lang's fairy books, entitled *The All Sorts of Stories Book*, by Mrs. Lang, edited by Andrew Lang, with five colored plates and numerous other illustrations by H. J. Ford. The stories are for rather older children than those for whom the late Andrew Lang was accustomed to issue so happily, year by year, his fairy stories, but the interest is equal to those from his own pen. [Longmans, Green & Co., price \$1.60 net.]

For little girls, we have a new volume, the tenth in the Dorothy Dainty Series, by Amy Brooks, entitled *Dorothy Dainty at the Mountains*. The series has become well known and popular. [Lothrop, Lee & Shepard Co., price \$1.00.] For girls of rather older years, we

#### Books for Girls

have three new-old volumes by Susan Coolidge, published as *The Katy Did Series*, and bearing titles *What Katy Did*, *What Katy Did Next*, and *What Katy Did at School*. These, as many will recall, are reprints of volumes that were decidedly popular a generation ago, and have been reissued for children of the present day.

The illustrations are modern in style, but would appeal more strongly to present-day children if the costumes had been modernized with them. [Little, Brown & Co., price \$4.50; separately \$1.50.] A new book by Nina Rhoades is entitled *Victorine's Book*, and tells the story of an American girl brought up in France and her experiences after her return to this country and before. The heroine is a girl of fourteen. [Lothrop, Lee & Shepard Co., price \$1.25.] Finally we have a thoroughly up-to-date story entitled *Dorothy, the Motor Girl*, by Katharine Carleton, with thirty-two full-page illustrations by Relyea, and in which an automobile plays a large part. The illustrations are especially attractive. [The Century Co., price \$1.50.]

For boys of twelve to fourteen years old, a new volume in the Billy Tomorrow Series is entitled *Billy Tomorrow Stands the Test*, by Sarah Pratt Carr, illustrated by H. S. DeLay. Billy now finds himself in love, without incurring the disease badly enough to entail serious consequences. [A. C. McClurg & Co., price \$1.25.] Another Billy is the hero of *Billy: His Summer Awakening*, by Charles Keen Taylor, with illustrations by Sears Gallagher, which is issued as the first volume of what is to be known as the Billy Series. The book is for boys a fraction older than that which precedes, and opens at a private school, changing the scene to a schooner, and with other interesting scenes. [Little, Brown & Co., price \$1.50.]

Boys of fourteen and sixteen are the favorites in literature, not only this year but generally. There is here the usual abundance for them. Athletics are the general theme of a number of them. *Winning the Junior Cup, or The Honor of Stub Barrows*, is the third volume of Five Chum Series by Norman Brainerd, illustrated by Frank Vining Smith, and, like a number of others of the athletic stories, deals with boys at school. [Lothrop, Lee & Shepard Co., price \$1.25.] *Freshman Dorn, Pitcher*, by Leslie W. Quirk, is a baseball story by one who made a name for himself on the diamond at the University of Wisconsin. [The Century Co., price \$1.50.] *The Pecks in Camp*, the eighth volume of Phillips Exeter Series, by A. T. Dudley, is a story of a summer camp in which there is great rivalry between two "lodges," or houses in which the boys live. [Lothrop, Lee & Shepard Co., price \$1.25.] *The Oak Street Boys' Club*, by Warren L. Eldred, is a story by one who is experienced in sociological work for a Brooklyn church, and has used his experience in telling this story of a boys' club. [Lothrop, Lee & Shepard Co., price \$1.50.] *The Night Riders of Cave Knob*, by Quincy Scott, is full of exciting scenes that grew out of the demoralization of life in Kentucky through the tobacco war of the past few years. [A. C. McClurg & Co., price \$1.25.] *Jackson and his Henley Friends*, by Frank E. Channon, follows another Henley book that was issued last year, and continues the experiences of an American boy in an English school. [Little, Brown & Co., price \$1.50.] Football is the chief theme of *Team-mates*, by Ralph Henry Barbour, and the chapters will be recognized as true to life. [The Century Co., price \$1.50.] In *The Forest Castaways*, by Frederick Orin Bartlett, with twenty illustrations by George Varian, a couple of boys are lost in the Maine woods and have a varied assortment of experiences as the result. [The Century Co., price \$1.50.]

Coming now to books of adventure—although they could not be much more exciting than those already noted—we find *Young Crusoes of the Sky*, by F. Lovell Coombs, in which a big balloon gives the scene and carries three boys on to a plateau in the Mexican Mountain. [The Century Co., price \$1.50.] *Bob Dashaway, Privateersman, an Old Time Sea Tale of Good Fun and Good Fighting*, by Cyrus Townsend Brady, is the first volume of a series to be known as the Dashaway Books, and deals with those stirring days when the War of 1812, made American prowess on the sea respected over the whole world. [Dodd, Mead & Co.] *Chased Across the Pampas, or American Boys in Argentina and Homeward Bound*, by Edward Stratemeyer, is the sixth volume of the Pan American Series, and, like its predecessors, helps to give the boy of the United States some knowledge, in very interesting form, of the great continent to the south of us. [Lothrop, Lee & Shepard Co., price \$1.25.]

Of historical stories we note first, *Scouting for Light Horse Harry*, containing Adventures of Thomas Ludlow, Captain of Cavalry during the Revolution, including Certain Experiences from Bunker Hill to Hobkirk's Hill, by John Preston True, which is the fourth volume of the popular Stuart Schuyler Series, and carries the boy hero through the Revolution. [Little, Brown & Co., price \$1.50.] *Stories of India's Gods and Heroes*, by W. D. Munro, illustrated in color by Evelyn Paul, relates stories that are strange to the western mind, and translates the folklore of India into stories of absorbing interest. It is handsomely illustrated with colored pictures. [Thomas Y. Crowell Co., price \$1.50.]

Last of all, a book for boys that is not a story at all, but will be of almost more absorbing interest than any story noted, is *The Second Boy's Book of Model Aeroplanes*, by Francis A. Collins. To build an aeroplane is the longing of every boy of today, and this book, following after an earlier one issued a year or two ago, gives opportunities and designs that the young mechanic may easily carry out. [The Century Co., price \$1.20.]



## Department of Woman's Work in the Church

*Correspondence, including Reports of work of all women's organizations,  
should be addressed to Mrs. William Dudley Pratt,  
1504 Central Ave., Indianapolis, Ind.*

FOR forty years the Woman's Auxiliary has been plodding on its patient way, seeing with each unfolding year a wider vision. One great scheme after another has been inaugurated by those sisters of an honored name who have, from the Auxiliary's natal day, suggested its policy and, with steadfast encouragement, led it up to a plane of assured success.

The Annual Report of the past year has probably been read by the officers of the Woman's Auxiliary, but there are features of it which will bear repetition and emphasis. For one thing—and a great one it is—the Woman's Auxiliary has given toward the appropriations of the Board of Missions for 1910-1911, \$198,249.05. Of this sum, over \$19,000 was the direct result of the Jubilee meetings. This latter gift made possible a much needed enlargement of St. Margaret's school in Tokyo, of St. Hilda's in Wuchang, and an addition to the Elizabeth Bunn Hospital, Wuchang. Our splendid U. O. of nearly \$250,000, apart from its main object, the care of women workers, made gifts to St. Hilda's, Wuchang, and to St. Augustine's, Raleigh, N. C.

So much for the past. For the immediate future, our secretary has many plans, first of which is to establish in every parish and mission which has none, a branch of the Woman's Auxiliary, with its junior branch, and to double the membership of the Auxiliary by house-to-house canvass or by other good methods.

ANOTHER OFFSPRING of the Auxiliary, the Normal School for Mission Study, begun in Cincinnati last year and continued at various times, promises to be the greatest educational influence ever in use in any of our societies.

Two new pamphlets on the senior and junior Auxiliaries, for the guidance of workers, have been prepared which should be on file with every branch. The going of a diocesan junior officer into the foreign mission field is an event of the year which is a source of rejoicing and a stimulus to renewed effort on behalf of the U. O. of 1913, that no young woman qualified for service may be held back for lack of means. Added to all this hopeful news, is that of new fields of conquest for the busy Auxiliary; for within the year, there are five new districts and a new diocese. Therefore the Bishops of Erie, San Joaquin, North Texas, Arizona, Eastern Oklahoma, and also the Bishop of Hankow, have all appointed officers to this work.

Is not all of this enough to make Churchwomen thankful for and proud of their birthright, which makes them members of this great society for the extension of the Kingdom of our Lord?

THE CREDIT and honor of being the first diocesan branch of the Woman's Auxiliary, belongs to Long Island. During the years 1872, immediately after the organization of this now world-wide society, there were formed many parochial branches, but it was Bishop Littlejohn, who, first among Bishops, saw the force of a diocesan organization, and in October it was made. Mr. Hare had been made Bishop of Niobrara in this same month, and at once the Niobrara League was formed as the diocesan committee for Indian Missions in the diocese of New York. These were pioneers and their example was followed, in time, by all of the sisterhood of dioceses.

Among the earliest of these was the diocese of Ohio. Its Auxiliary must have been born and fostered under fortunate auspices and its thirty-four years have been goodly ones. The Ohio Year Book is not compiled with reference to the saving of printer's bills; it has plenty to say and says it fully. The whole Auxiliary comprises some hundred parish branches of the Woman's Auxiliary and about fifty bands of juniors, while the babies' branches are in number nearly thirty. During the past year the Woman's Auxiliary gave a special to Bishop Burton for work among the mountaineers in the diocese of Lexington. It also completed the sum of \$250 to St. Agnes' Hospital, Raleigh, N. C., for endowment of one day, this day to be called "Bishop Leonard's Day."

The secretary, in announcing the grand total of offerings for the year, nearly \$20,000, says, "We thought we were doing well last year, but this is an increase of \$2,000." In speaking of the growth of the missionary idea in the Woman's Auxiliary and in the whole

world, the secretary writes: "The narrow, crooked, arbitrary ideas of what constituted religion are being outgrown and we are coming more nearly to our Lord's way of looking at things. His message was to all nations, His plans were for the whole world. *How shall we link our plans with His?*"

The United Offering Director, as she is called, has this interesting bit, "I feel that we must be very proud and grateful when I tell you that one tenth of the entire increase over the preceding triennial was made by our diocese; we sent the splendid sum of \$6,503. The money came pouring in to the very last minute, so that when I made out the check at midnight before the day of presentation, I was able to add nearly \$300 that had been given that very evening." Ohio has the honor, this year, of being the only branch which has voluntarily asked for an increase in its apportionment.

AT THE RECENT annual meeting of the Minnesota branch of the Woman's Auxiliary, four hundred women re-dedicated themselves to God's work in the service of the Holy Communion. The President, Mrs. Baxter, was honored with a bouquet of beautiful roses, twenty-one in number, signifying the number of years she had served as an officer of the Woman's Auxiliary. Bishop Edsall explained the meaning of the flowers in a heartfelt tribute to the President, after which Bishop Partridge, glancing across the roses on the table, prefaced an informal talk by saying that it was not the first time a Bishop's vision had been obscured by American Beauties. Deaconess Goodwin made an address in which she said that there are sixty girls whom she has met in her college work, who have offered themselves as missionaries, when the proper time shall come.

Those leaders of juniors who are seeking new ideas may be glad to hear of some of the things being done by the Minnesota girls. At a meeting of the junior directresses to outline the year's work, it was decided that the now popular word "study" should be eliminated from the vocabulary of the leaders. A little book of well-told stories, *The Pickaninnies' Progress*, was selected as the foundation for the autumn work. In adopting this book, some of the juniors concluded that to read the book at home and then tell the stories at the meetings, would be far better. This idea has been utilized by several of the branches and it is told that a mother of a junior, attending a meeting, was so well impressed with the spirit of the whole thing, that she gave a generous gift to missions and also became a working member of the Woman's Auxiliary.

The juniors have shown interest in bringing into the diocese, a quantity of the Church Publishing Company's literature. They wish to see headquarters established for such literature and a permanent secretary appointed.

A suggestion discussed in the junior conference at the late meeting in Milwaukee, that the work, committees, and offices be thrown as much as possible on the juniors, was approved for use among the Minnesota societies.

THE VISION of "wood-sawing" and kindred activities which, traditionally, present themselves to the mind in connection with the mention of "The Friendly Inn," will be permanently dispelled by a visit to the Inn of that kindly adjective just opened in Louisville, Kentucky. For this particular Inn is just the newest thing in Friendly Inns; it is friendly, and it is an inn.

The Girls' Friendly Inn of the Girls' Friendly Society of Kentucky, incorporated, is the outgrowth of a plan discussed for the first time at the diocesan council meeting in January last. Although this society is a Church organization, its work is quite general. Sixty charter members representing nearly every denomination in Louisville, each contributing five or ten dollars, have been enrolled as members in connection with the opening of the inn. A fine old-fashioned three-story residence has been beautifully fitted in most homelike style, and in its pretty and comfortable rooms, twenty-four girls, very fortunate ones, will be housed and homed. Already half the number is there. No girl making more than ten dollars weekly is eligible for admission to the inn, but the girl whose wage is from three to ten dollars may find therein a real home within her modest means. The scale of prices is flexible and governed entirely by the salary earned. The inn can boast already of two sewing-machines and a piano, to say nothing of something more valuable still, a well-equipped laundry. Miss L. L. Robinson is president of the Girls' Friendly Society of Kentucky, Mrs. Charles E. Woodcock is first vice-president, Mrs. Enos Tuley is second vice-president, and Miss Henrietta Bullitt is secretary and treasurer.

A CHURCHWOMAN, in speaking of Margaret Deland; the authoress, said: "Her staunch Churchmanship always comes out in her pages and with the most beautiful and effective strokes; as in the funeral scene where the dauntless and unloved *Iron Woman* is being taken, for the last time, from her home, followed by her estranged son. The opening sentences of the Burial service falling on the ears of those hundreds of grimy workmen almost seem to shock them by their awesome beauty." It may be noted also that in another popular book, *Queed*, the Burial service said over a gentle little child leaves a permanent and uplifting impress upon the somewhat eccentric hero who hears it for the first time.



## Church Calendar



Dec. 3—First Sunday in Advent.  
 " 10—Second Sunday in Advent.  
 " 17—Third Sunday in Advent.  
 " 20, 22, 23—Ember Days. Fast.  
 " 21—Thursday. St. Thomas, Apostle.  
 " 24—Fourth Sunday in Advent.  
 " 25—Monday. Christmas Day.  
 " 26—Tuesday. St. Stephen, Martyr.  
 " 27—Wednesday. St. John, Evangelist.  
 " 28—Thursday. The Innocents.  
 " 31—Sunday after Christmas.

### MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

#### ALASKA.

Rev. A. R. Hoare, of Point Hope.  
 Rev. E. P. Newton, of Valdez.

#### CHINA.

#### HANKOW:

Miss E. P. Barber, of Anking.  
 Mr. John A. Wilson, Jr., of Wuchang.

#### CUBA.

Rt. Rev. A. W. Knight, D.D.  
 IDAHO.

Rt. Rev. J. B. Funston, D.D.  
 JAPAN.

#### TOKYO:

Rev. H. St. George Tucker, D.D., of Tokyo.  
 Rev. J. Armistead Welbourn, of Tokyo.

#### KEARNEY.

Rt. Rev. G. A. Beecher, D.D.

#### OKLAHOMA.

Rt. Rev. F. K. Brooke, D.D.

#### THE PHILIPPINES.

Rev. G. C. Bartter, of Manila.  
 Mrs. G. C. Bartter.

## Personal Mention

THE REV. DR. SIMPSON ATMORE, after a three months' trip to England, has returned to his work at Trinity church, Hattiesburg, Miss. While abroad Dr. Atmore received two calls, one of them from the parish of Ossington, Nottinghamshire, in the diocese of Southwell, where for four years he held the Organizing Secretaryship of the Society for the Propagation of the Gospel.

THE REV. WILLIAM HENRY BENFORD, formerly assistant at St. Jude's Church, Philadelphia, is now the assistant of the Rev. Robert Johnston, rector of the Church of Our Saviour in that city. His address is 137 N. 51st street, Philadelphia.

THE REV. THOMAS J. BENSLEY has resigned the rectorship of the Church of St. John the Evangelist, Toledo, Ohio, to accept a call to become rector of Christ Church, Palmyra, N. J., where he is now in residence.

THE REV. THOMAS G. BROWN, formerly minister in charge of the Church of the Redeemer, Denver, Col., has entered upon the rectorship of St. Philip's Church, San Antonio, Texas. His address is 306 Villita street, San Antonio, Texas.

THE REV. A. L. BYRON-CURTIS of St. Joseph's parish, Rome, N. Y., who has been on the verge of a nervous collapse for a long time, has been obliged to enter St. Lawrence Sanitarium at Ogdensburg, N. Y., for special treatment.

THE REV. JOHN GEORGE CARL, formerly curate of St. John's Church, Washington, D. C., has accepted a curacy at Christ Church, Baltimore, Md. His address in that city is 1609 Monroe street.

THE REV. WILLIS G. CLARK has resigned charge of St. Stephen's Church, Entwah, Ala., and accepted the rectorship of St. Andrew's Church, Birmingham, Ala.

THE REV. R. H. COBAS, D.D., has resigned the rectorship of St. Paul's Church, Greensboro, Ala.

ALL communications for the Secretary of the diocese of Michigan City, should be sent to the Rev. MARSHALL M. DAY, 3620 Fir Street, Indiana Harbor, Ind.

THE REV. R. DE OVIES has resigned the rectorship of St. Andrew's Church, Birmingham, Ala., and has taken charge of St. Paul's Church, Greensboro, Ala.

THE REV. CHARLES A. EATON has accepted the rectorship of St. Jude's Church, Monroe City, Mo.

THE REV. JOHN EVANS of Palmyra, Mo., has accepted a position on the staff of Gethsemane Church, Minneapolis, Minn., as an assistant, and is vicar of Grace Church in that city. Mr. Evans will take up his work the last Sunday of the year.

THE REV. H. LANDON RICE has entered upon his duties as rector of St. Alban's Church, Newark, N. J. His address in that city is 352 Thirteenth avenue.

THE REV. WILLIAM S. MCCOY, assistant rector of St. Luke's Church, Rochester, N. Y., has accepted a call to the rectorship of Holy Cross Church, Plainsfield, N. J., and will assume charge on Christmas Day.

THE REV. CHARLES H. REMINGTON, owing to the uncertain state of affairs in Mexico, has been obliged to leave his post at Lerdo, Torreon, and Gomez Palacio, Mexico, and for the winter will have charge of St. Andrew's Church, Manitou, Col.

THE REV. ALBION H. ROSS of Ashland, Wis., will be in charge of St. Paul's Church, Marion, Ohio, after December 10th.

THE REV. JAMES WILLIAM SPARKS, formerly rector of Christ Church, Mt. Pleasant, S. C., is now chaplain of the Charleston Navy Yard, Charleston, S. C., and also of Holy Cross Church, Moultrieville, S. C.

THE REV. HENRY ESTEN SPEARS has resigned the rectorship of Trinity Church, Danville, Ky., to accept temporary charge of St. Andrew's Church, Fort Thomas, Ky., where he will be in residence after December 1st.

### DEPOSITION.

IN ACCORDANCE with Canon 32, Section 1, of the Canons, on the Twenty-second day of November, A. D. 1911, in the Cathedral of the Incarnation, Garden City, Long Island, in the presence of the Rev. John R. Moses and the Rev. Roy F. Duffield, presbyters, I pronounced the deposition from the Ministry of this Church of RODNEY MILLER EDWARDS, presbyter of the diocese of Long Island. This deposition was at his voluntary request and for causes not affecting his moral character.

FREDERICK BURGESS,  
 Bishop of Long Island.

### DIED.

BEERWORT.—In Burlington, Vt., in October, 1911, AMANDA, wife of Charles N. BEERWORT, the interment being at Milton, Vt.

CALVERT.—Entered into life eternal at Stoneleigh Court, Washington, D. C., November 18, 1911, Mrs. ELIZABETH GIBSON RANDOLPH CALVERT.

"Faithful unto death."

DAVIS.—In Central Falls, R. I., on Thursday, November 16, 1911, in his 76th year, JAMES M. DAVIS, an original incorporator and friend of St. George's Church; for many years superintendent of the Sunday school. He is survived by a son, the Rev. Frederick W. Davis, rector of St. Martin's Church, Brooklyn, N. Y., and a daughter, Miss Edna F. Davis.

DAVIS.—In Burlington, Vt., on November 24, 1911, MARTHA M. DAVIS, widow of the late Col. J. Mansfield Davis. Interment in Fishkill-on-the-Hudson.

GILPIN.—In Philadelphia, Pa., Saturday, November 25th, the Rev. WILLIAM BERNARD GILPIN, rector of Trinity Church, Hoboken, N. J., youngest son of Mary C. and the late Richard Arthington Gilpin. Requiem Mass at the Church of the Ascension on Wednesday, November 29th, at half past eleven o'clock. Interment private.

JOHNSON.—Entered into rest at Ithaca, N. Y., on Sunday, November 19th, as the church bells ceased ringing, MARY CAROLINE TREMAN, widow of the late Charles Dey JOHNSON.

"Grant her eternal rest, O Lord, and let perpetual light shine upon her."

MCINTYRE.—In an automobile accident near Lisbon, N. H., on October 25, 1911, Mrs. ROSABEL MCINTYRE of Randolph, Vt., at which place the funeral was held.

PATRIDGE.—In Burlington, Vt., in September, 1911, CURTIS J. PATRIDGE.

### CAUTION.

CARTER.—Caution is suggested in connection with JESSE W. CARTER, who, with wife and four children, appears to be traveling in various parts of the country, and is now supposed to be bound for Indianapolis and Buffalo. Information may be obtained from Rev. CHARLES CLINGMAN, Newport, Ky.

### RETREATS.

A DAY'S RETREAT for women will be held at St. Margaret's Convent, Boston, on Friday, December 15th. Conductor, the Rev. A. W. Jenks. Apply to the ASSISTANT SUPERIOR, ST. MARGARET'S CONVENT, 17 Loulsburg Square, Boston, Mass.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS OFFERED—CLERICAL.

WANTED.—*Locum Tenens* during rector's absence, for St. Saviour's Church, Bar Harbor, Maine, for three months, beginning January 14th, to be associated with present assistant, whose regular missionary work does not permit him to give his full time to the parish. Address, before December 15th, the Rev. S. H. GREEN, Bar Harbor, Maine.

#### POSITIONS WANTED—CLERICAL.

PRIEST desires *locum tenens* work in or near New York City. SUPPLY, care of LIVING CHURCH, 416 Lafayette street, New York City.

#### POSITIONS WANTED—MISCELLANEOUS.

YOUNG MAN who has studied music with best masters in Bavaria, and had three years' experience as organist of American Church, Munich, desires position as organist in or about New York. Best references. Is also open for engagements for organ recitals. Address, EDWIN HERBST, 215 West 23rd St., New York City.

ORGANIST AND CHOIRMASTER would like to hear from churches desiring the services of an expert trainer of boys' voices, or would take charge of mixed choir. Good organist. Best of references. Salary \$1,500. "T," care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED, native French teacher, Churchwoman, wishes position after Christmas in private school, or college. Highest References. Address, M. J. B., care of LIVING CHURCH, Milwaukee, Wis.

MATRON \*OR HOUSEKEEPER.—By experienced, practical, painstaking, middle-aged widow. THOROUGHLY UNDERSTANDS CHILDREN. Mrs. DRUMMOND, 801 Dearborn avenue, Chicago, Illinois.

### PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

### NEW PUBLICATIONS.

ELIZABETH'S STORY, by Grace Howard Peirce, author of "The King's Message." Cloth 50 cents. This is a collection of stories, the scene of three of them being laid in New England, that of the others in France and Germany. The Churchman says: "The stories have all a simple, childlike appeal that is very unlike the modern juvenile type and very winning." To be had from the SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis.

OUTLINES OF CHURCH HISTORY, by Mrs. C. F. Smith, 150 pages, beautifully bound in cloth, decorated in blue and silver. Helpful, simple, comprehensive. Suitable for Christmas, Sunday school and Confirmation gifts. Forty cents postpaid. Address, CHURCH MISSIONS PUBLISHING COMPANY, 211 State St., Hartford, Conn.



WANTED.—LESSONS IN DOMESTIC SCIENCE IN CHICAGO.

Perhaps you may think us not very modest in our wants, but will not some young lady who has the ability and the time, come to St. Mary's Home, 2822 Jackson Boulevard, Chicago, and teach the older girls domestic science and art,—cooking, dress-making, millinery, etc? We cannot afford to pay a teacher's services, but we wish so much that our children might be better equipped in practical ways before they leave us. Even one lesson a week would be a great boon. The children are quick and eager to learn and they sadly need instruction along these lines. Is there not some domestic science teacher who will give her services to her less fortunate sisters? Or, failing that, will not some one who sees the need of training our children for lives of greater usefulness, send us a teacher for these poor little ones? Surely, there is, somewhere in this great diocese, a girl interested in settlement work and anxious to benefit humanity in any way she can who will count it a privilege to spend some portion of her time in helping us train our children in efficiency. Even with the best of training, a hard struggle lies before any girl of sixteen who goes out from us to try her fortune in the world, and the women up and down the land who really understand conditions will appreciate from what such a training may save our girls. Teaching a girl to make a comfortable home, conduces not only to the saving of the individual, but to the preservation of family life, and of the nation of which each family is a part. Shall we grudge them anything we can give to make their lives easier or more efficient? If you can help us, please come or write to

THE SISTER SUPERIOR,  
St. Mary's Home,  
2822 Jackson Boulevard, Chicago, Ill.

UNLEAVENED BREAD—INCENSE.

**ALTAR BREAD AND INCENSE** made at Saint Margaret's Convent, 17 Loubourg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

**PURE** Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

**PRIESTS' HOST:** people's plain and stamped wafers (round). St. EDMUND'S GUILD, 883 Booth Street, Milwaukee, Wis.

**COMMUNION BREADS** and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

FOR SALE.

**TABLE-SPREAD.**—The wife of a missionary having a fine linen Mexican drawn work table-spread, nine feet square, worth from \$300 to \$400, desires to sell it and asks that offers be sent to her. Address A2, care of LIVING CHURCH, Milwaukee.

CHRISTMAS AND NEW YEAR'S CARDS.

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TRAVEL.

**CHRISTMAS GIFT.**—Why not a trip to Europe? SEND TO-DAY for Itinerary of BEVERLY TOUR, Summer 1912. Seventy days. Italy to Scotland. Rev. HERBERT J. COOK, D.D., Beverly, N. J.

**CHOICEST** that Europe offers at moderate cost! Germany (opera, concerts, language); Bayreuth Festival. Comprehensive travel. Itinerary and references sent. Address, "CAPABLE," care of LIVING CHURCH, Milwaukee, Wis.

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**THE PENNOYER SANITARIUM** (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

WINTER RESORTS.

**WANTED,** for the winter, few desirable boarders in private home, modern conveniences, located in pine district Eastern North Carolina, town ten thousand population. For particulars address, "A. B.," P. O. Box No. 365, Goldsboro, N. C.

APPEALS.

THE CHURCH MISSIONS PUBLISHING CO.

THE CHURCH MISSIONS PUBLISHING COMPANY, of which the Presiding Bishop is president and the Rev. Dr. Hart, chairman, has published in the nine years of its existence more than 275 books and pamphlets on missions and missionary-aries, and is prepared to supply lessons, outlines, and books for the study of missions in every part of the field at home and abroad. Supplies for classes of all grades in Sunday School, adult organizations or for private reading and study always on hand. The society has given assistance to every diocese and missionary jurisdiction in the Church and depends upon the voluntary gifts of friends to make up the annual deficit. In order to place the work upon a permanent foundation and widen the scope of usefulness it has decided to raise an endowment of fifty thousand dollars, of which five thousand are already in hand. An appeal is made to all who are interested in missions for gifts and bequests. Checks should be made payable to Miss EDITH BEACH, Asst. Treas., 211 State Street, Hartford, Conn.

THE BOARD OF MISSIONS.

RIGHT REV. ARTHUR S. LLOYD, D.D., President.  
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:  
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 43 home Dioceses, in 23 domestic Missionary Districts, and in 10 foreign Missionary Districts.

\$1,500,000 is needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

THE SECRETARY,  
281 Fourth Ave., New York.  
THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES.

AUTOMATIC PENSIONS.

The payment of Automatic Pensions to all clergymen of the Church who are 64 or over was begun by the Trustees of the General Clergy Relief Fund October 1, 1911, and the fund for this purpose will now, we believe, grow faster. But the old and most important work is still going on and must be supported from the field and by the machinery provided by the Church. The Widows and Orphans must be cared for, and above all other things, THE DISABILITY OF THE MEN WHO ARE IN THE FIELD AND DOING THE ACTUAL WORK NOW, MUST BE PROVIDED FOR. The subject thus naturally divides itself into three parts:

*First.*—The Pension and Relief of those of the Clergy who are being disabled by AND IN THE ACTUAL WORK OF THE MINISTRY.

*Second.*—The care of the Widows and Orphans of the Clergy.

*Third.*—A Clergy Retirement Pension at 64, without regard to any other consideration.

The first is the most important of all and is the centre and core of the Church's duty, viz., the care of the actual workers.

Our list is now about 550. (This does not include the 552 clergy over 64 who are now receiving Automatic Pensions.) Our quarterly payments are above \$25,000. IT TAKES MANY AND LARGE OFFERINGS TO MAKE UP THIS AMOUNT. Many clergy and congregations do not send any offerings at all.

DO, THEREFORE, IF YOU HAVE NEVER DONE IT BEFORE, IN GRATITUDE AND THANKFULNESS FOR THE BEGINNING OF PENSIONS AT 64, BEGIN TO SEND AN ANNUAL OFFERING FOR THE GENERAL CLERGY RELIEF FUND'S ACTIVE AND PRESENT WORK.

Unless goodly amounts are regularly received the Trustees approach quarterly payments to beneficiaries with fear of a deficit. (We have just avoided one.) A deficit would make it necessary to reduce payments, refuse grants, and cut some off entirely; a calamity to between five and six hundred worthy people.

This work belongs to the whole Church, and if it is to be done courageously and generously, as the Trustees have tried to do it, the whole Church must furnish the means.

We therefore appeal with great earnestness for offerings and contributions.

THE GENERAL CLERGY RELIEF FUND.  
REV. ALFRED J. P. MCCLURE, Treasurer,  
Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

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Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).  
Thos. Whittaker, 2 Bible House.  
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T. J. Hayden, 82 Weybosset St.  
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A. R. Mowbray & So., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).  
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.  
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Jamaica Public Supply Stores.  
AUCKLAND, NEW ZEALAND:  
R. C. Hawkins.  
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It is time to make selection for the Sunday School Services for Christmas, and begin to practise the carols at once. We make several very popular ones, with the service entirely from the Prayer Book (choral) and Carols. The use of the service creates enthusiasm, and that is necessary to success in Sunday School. Price at the rate of \$1.00 per hundred copies, postpaid. Will send samples free to those interested. Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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Comprising the Kalendar and Lectionary According to the Trial Use set forth by the General Convention of 1910. Price 10 cents; 3 for 25 cents; \$1.00 per dozen. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

PRAYER BOOKS AND HYMNALS.

JUST REMEMBER that probably some member of your household, or some of your friends, would like to have a Prayer Book, or a Prayer Book and Hymnal in a combination set. We have beautiful ones for a little money, and also very handsome ones in elegant binding. Any one can have our catalogue for the asking, which gives a long list of styles. It is not too early to order for Christmas now. Address THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.



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It will be remembered that four years ago we published the "Paragraph Edition" of Dr. Faber's wonderful Conferences on *Kindness*. For more than a year we had so few copies left of the first edition that we ceased to advertise it, but the edition becoming exhausted we have now printed another. It is bound in the same very attractive blue cloth binding, gold stamped, and also in leather full gilt edges. The first edition of 1,500 copies having been sold out shows how well the book was received in its new style of paragraphing. It is more than a good book to have in the house, for it is a very valuable spiritual study. And while the Conferences were named as "Spiritual," yet it is a book that will be read with great interest by men who might not be inclined to dwell much on spiritual things. It isn't for the minister only, but the lawyer, the doctor, and the "man of the world" will read it and commit parts of it to memory. In making up a Christmas list, it is a book that will fit every person who can understand plain English from children of 15 up to the most aged whom you wish to remember.

*Kindness* (the four Conferences in the one volume), by the Rev. F. W. Faber, D.D., cloth bound, 90 cents (by mail 96 cents); leather, full gilt, \$1.50 (by mail \$1.56). Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

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484 MILWAUKEE STREET, MILWAUKEE, WIS.

## BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

CROMARTY LAW BOOK CO. Philadelphia.  
Marriage and Divorce Laws of the World.  
Edited by Hyacinthe Ringrose, D.C.L.  
Price, \$2.50.

## THOMAS Y. CROWELL &amp; CO. New York.

*Preludes and Interludes*. By Amory H. Bradford, D.D., author of *The Inward Light*, etc. With Portrait. Price, \$1.00 net.

## DODD, MEAD &amp; CO. New York.

*Woman's Part in Municipal Government*. By Dr. W. H. Allen.

## EDWIN S. GORHAM. New York.

*A Study of the Eastern Orthodox Church*. By Thomas James Lacey, rector of the Church of the Redeemer, Brooklyn, New York.

## LONGMANS, GREEN &amp; CO. New York.

*The Church and Modern Problems*. By C. F. Garbett, M.A., vicar of Portsea. Price, \$1.00 net.

## OXFORD PRESS, AMERICAN BRANCH. New York

*The New Politics*. By F. B. Vrooman.

## OXFORD UNIVERSITY PRESS, AMERICAN BRANCH. New York.

*The Desire for Qualities*. By Stanley M. Bligh, author of *The Direction of Desire*.

## FLEMING H. REVELL CO. New York,

*A Way of Honor and Other College Sermons*. By Henry Kingman, D.D. Price, \$1.00 net.

## THE SANCTUARY PUBLISHER. Boston.

*The Sanctuary, Maha-Vira*. A founder of the last great Prophet of the Gaias, B. C. 500. William W. Hicks, II. Price, \$1.25.

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*The Missionary Leaflet*. *The Good Fight*.

## CALENDARS.

## ALASKAN CHURCHMAN. Haverford, Pa.

*The Alaskan Churchman Calendar*. 1912.

## MUSIC.

## HINDS, NOBLE &amp; ELDREDGE. New York.

*The Most Popular Cabinet Organ Pieces*. Compiled and edited by Edward J. Biedermann. Mus. Doc.

## THE W. H. GRAY CO. Sole Agents for NOVELLO &amp; CO., LTD. New York.

*Novello's Quarterly*. A Book of Anthems. No 16. Christmas 1911.

# The Church at Work

## DEATHS AMONG THE CLERGY.

THE REV. NASSAU WILLIAM STEPHENS, rector of Grace Church, Lake Providence, La., died at his home in that city on the evening of Monday, October 30th, after an illness of several weeks. Mr. Stephens was born in England and served for many years in the British navy. He was 69 years of age. For the past four years he had been rector of Grace Church and also had charge of several missions in the vicinity. Mr. Stephens was ordered deacon in 1882, and advanced to the priesthood in 1884, by Bishop Perry. His first rectorship was that of St. Bartholomew's Church, Scottdale, Pa., in the diocese of Pittsburgh, and before coming to Grace Church he was in charge of the work at East Tawas, Mich. His widow and several children survive him. The burial took place at Lake Providence, on Thursday, November 2nd, the Ven. H. R. Carson officiating.

THE REV. IVAN MARSHALL GREEN died at the home of his parents, Stafford Court House, Virginia, on Wednesday, November 22nd. The funeral services were held at Aquia Church, Stafford county, on the 24th, the Rev. H. H. Barber of Trinity Church, Fredericksburg, and the Rev. Charles P. Holbrook, rector of Aquia Church, officiating. The deceased was ordained deacon in 1907 by the Bishop of Virginia, and advanced to the priesthood in 1908. His last

parish was that of St. Andrew's at Clifton Forge, Va. He is survived by his wife and infant son, his parents, and a sister who is in the Church mission work in China. The whole community, together with the Church in Virginia, deeply sympathize with the bereaved family at this time of their heavy loss.

THE REV. WILLIAM BERNARD GILPIN, for the past three years rector of Trinity Church, Hoboken, N. J., died at the home of his mother in Philadelphia, Pa., on Saturday, November 25th, at the age of 40 years. He was a graduate of the General Theological Seminary and was ordered deacon in 1895, and advanced to the priesthood in 1896, by Bishop Whitaker. Upon his ordination he took up the duties of assistant at St. Michael's Church, Germantown, Pa., where he remained for a year, removing to Roxbury, Mass., to take charge of St. John's Church. Before coming to Trinity Church, Hoboken, Mr. Gilpin was assistant at St. Agnes' Chapel, Trinity parish, New York City. The funeral was held from the Church of the Ascension, Philadelphia, on Wednesday, November 29th.

## MEMORIALS AND OTHER GIFTS.

THERE HAS RECENTLY been presented to St. James' Church, Monkton, Baltimore county, Md., a beautiful stained glass memorial window, which was executed by the

Tiffany Studios of New York, and which has for its subject an allegorical figure of "Faith." The inscription is: "Ye shall receive a crown of glory." In memory of Mrs. Agnes Hall Emory, wife of Richard Emory, M.D., of "Manor Glen," by her nephew, S. Davies Warfield. Born October 14, 1840.—Died December 18, 1909.

AFTER HAVING BEEN PUT in thorough repair, St. Paul's church, North Andover, Mass., is now better able than ever before to perform its part as an uplifting factor in the community. The church and parish house have been reshingled and painted, and the interior of the fabric has been tastefully decorated. New carpets, new furnaces and an electric lighting system have been put in. A beautiful rood screen installed is the gift of Mrs. John H. Scoville, in memory of her mother, Mrs. Mary Hasbrouch Sutton. The Rev. H. U. Munro has begun his tenth year as rector of the parish.

PREPARATIONS are under way for the installation in St. John's church, Roxbury, Mass., of a beautiful rood screen, which will be a memorial to the Rev. Charles Mockridge.

## THE IOWA SOCIAL SERVICE COMMISSION.

THE DIOCESAN SOCIAL SERVICE COMMISSION, which was brought into existence by the last diocesan convention, held its first meeting at the Neighborhood House in Des



Moines, Iowa, on November 14th. The morning session was devoted to organization and general discussion. The Rev. R. P. Smith of Sioux City opened the discussion with a brief address and then presented the report of the national Church's Commission. The Rev. C. J. Shutt was elected vice-chairman, and the Rev. Thomas Casady, secretary-treasurer. An executive committee was appointed consisting of the officers of the commission and the Rev. R. B. H. Bell, and Messrs. Charles G. Francis, John L. Gillespie, and William Wilcoxon. Later a layman from St. Luke's, Des Moines, will be added to the committee.

At the afternoon session many useful suggestions were made by members of the commission. The chairman was instructed to draw up a report embodying the commission's recommendations to the diocese, and this report will be printed and distributed through the diocese. The secretary of the commission will gladly send out copies on request. In the near future letters will be sent out to the parishes and missions requesting that in each one of them a meeting be called to consider the subject of social service in their respective localities. This commission gives promise of being a practical and efficient body. Its aim is to stimulate and direct effort, rather than to report voluminously on conditions. Those who were present at the first meeting are enthusiastic over the spirit manifested and have great hopes for the usefulness of the commission. The members of the commission are: Clergy: Ralph P. Smith, Robert H. B. Bell, Thomas Casady, Felix Pickworth and Charles J. Shutt; Laity: Charles G. Francis, John Gillespie, Arthur Poe, W. T. Shepherd and William M. Wilcoxon.

#### BISHOP HALL AGAIN AT WORK.

BISHOP HALL returned to Burlington on the 17th, and on the following Sunday was able to celebrate the Holy Eucharist in the chapel of the Bishop's house,—his first officiating since May 3rd. The Bishop is allowed by his medical advisers to resume the administration of the diocese, but he must not risk the exposure and fatigue of traveling, and must observe distinct limitations in the work.

#### THE AMERICAN CHURCH BUILDING FUND COMMISSION.

THE REPORT of the American Church Building Fund Commission for the past fiscal year shows that seventeen loans have been made to build churches and parish-buildings, to the amount of \$52,700. Gifts of money have been made to fifty-three churches, amounting to \$19,330. The Permanent Fund amounts to \$511,951.20. Two legacies have been received the past year amounting to \$7,043.46, making a total of legacies to the commission since 1889, of \$134,096.76.

The commission has recently lost by death three most valued trustees, the Rev. Dr. T. Gardner Littell, Mr. Henry E. Pierrepont of Brooklyn, and Mr. John N. Carpenter of New Brunswick, New Jersey.

Gen. James Grant Wilson at the last meeting of the board of trustees was elected second vice-president of the commission in place of Mr. Henry E. Pierrepont, deceased.

#### MEETING OF THE CONNECTICUT GIRLS' FRIENDLY SOCIETY.

THE EIGHTEENTH annual meeting of the Connecticut diocesan council, associates and members of the Girls' Friendly Society, was held at Holy Trinity Church, Middletown, Conn., on November 16th and 17th, and was the largest and most enthusiastic meeting in the history of the diocesan society. The council met on the afternoon of the 16th,

with an attendance of fifty-eight, 36 being members of the council. The following officers were elected: President, Miss Margaret Jackson; First Vice-President, Miss Johnson; Second Vice-President, Mrs. E. D. Smith; Third Vice-President, Miss Crump; Secretary, Miss Goodspeed; Treasurer, Mrs. T. J. Boardman. Over three hundred of the G. F. S. attended the evening service at which the Bishop of the diocese was present. An eloquent sermon was preached by the Rev. Prof. Cranston Brenton on womanly ideals and influence. The following morning the corporate Communion was celebrated by the Bishop, 165 being present. The associates conference followed, opened by the Rev. E. Campion Acheson who spoke on the true meaning of being a G. F. S. associate. Reports from the various delegates to the recent central meeting of the G. F. S. A. in New York followed, and an original "morality play," by the Connecticut diocesan secretary of the G. F. S., called "The Idle and the Ideal Associate." Twenty-two branches were represented at this conference, there being about sixty present. The Connecticut G. F. S. has gained nine new branches in the past year, the number now being forty-two.

#### LEGACIES AND BEQUESTS.

BY THE WILL of the late Francis Collingwood, a prominent member of St. John's Church, Elizabeth, N. J., and its senior warden for many years, the following bequests are made:

Elizabeth General Hospital, \$3,000; St. John's Episcopal Church, \$5,000, to be added to its endowment fund; \$2,000 to the American Church Building Fund Commission; \$2,000 to the Missionary Society of the Protestant Episcopal Church in the United States; \$1,000 to the clergymen's retiring fund of the Episcopal Church; \$1,000 to the Domestic and Foreign Missionary Society of the Episcopal Church for work among colored people; \$1,000 to the Seamen's Church Institute of New York; \$1,000 to the widows' and orphans' fund of the Episcopal Church, diocese of New Jersey; \$1,000 to the aged and infirm clergy fund of the diocese of New Jersey; \$2,000 to the Episcopal fund of the church in the diocese of New Jersey.

FRIENDS of the Eye, Ear, and Throat Hospital, Washington, D. C., are rejoicing that the will of Dr. Edward Palmer, a noted naturalist of the Department of Agriculture, has just been sustained in the Probate Court. Dr. Palmer left an estate of \$6,000, the bulk of which goes to the hospital. They will further rejoice that the hospital has just been notified that under the will of Mrs. Elizabeth G. Calvert, dated December 15, 1906, the hospital will receive \$1,000 from her estate.

THE CATHEDRAL of WASHINGTON and St. John's Orphanage, Washington, D. C., are each a beneficiary to the extent of \$1,000 under the will of Mrs. Elizabeth G. Calvert.

#### NEW CHURCH FOR MALDEN PARISH, MALDEN, MASS.

THROUGH A BEQUEST of nearly \$40,000, becoming operative, St. Paul's Church in Malden, Mass., is about to begin the erection of a new edifice, the plan to include a parish house and rectory. The bequest to St. Paul's was made five years ago by Mrs. Mary O. Atwood of Everett, who left between \$30,000 and \$40,000 in bonds to be used for a church which shall be a memorial to her nephew, Fred Parlin of Everett. It was stipulated that the bonds should remain in the hands of the trustee of her estate, Albert N. Parlin, her brother-in-law, for five years, and the time has now expired. The bonds have been turned over to a special committee of the church, and the vestry in

addition has appointed an advisory committee which shall work with the other body.

Tentative plans have been submitted by Cram, Goodhue & Ferguson, Boston, and the church edifice will be the first of the fabric to be erected. It will be of stone, of Gothic style of architecture, and will occupy a site at the corner of Florence and Washington streets, facing on the first-named street. When the church is completed, work will be begun on the parish house and rectory. It is stipulated that the church must be built inside of three years.

#### VERMONT PARISH CELEBRATES ITS CENTENNIAL.

THE ONE HUNDREDTH ANNIVERSARY of the founding of St. Paul's parish, Vergennes, Vt., (the Rev. George Robert Brush, rector), was observed on Thursday, November 23rd. The service of the day began with a corporate Communion of the parish, at which the Rev. H. LeF. Grabau, of Plattsburgh, N. Y., a former rector, was celebrant, assisted by the rector. At the later service the Rev. Mr. Grabau was the preacher, and the rector celebrated the Holy Communion assisted by the Rev. Joseph Reynolds of Rutland, and the Rev. J. E. Bold of Middlebury. Large congregations were present at both services. In the evening there was a reception at the City Hall at which a very representative gathering was assembled, comprising the ministers and congregations of the various church societies, including the priest of the Roman Church and many of his people. An historical paper was then read by the rector, Mr. Brush, after which informal greetings were given by the Rev. William F. Weeks of Shelburne in behalf of the diocesan and the church of Shelburne. The Rev. Joseph Reynolds, the Rev. Mr. Bold and the Rev. Mr. Grabau also spoke briefly. Greetings were given to the parish by the denominational ministers and by Father Vezina of St. Peter's Church, congratulating the parish on its length of days. The occasion was regarded as a memorable one, not only as an event in the life of the parish but as a demonstration of the cordial fellowship that exists between the Church and the community.

#### CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Banquet of the Diocesan Church Club.

THE THIRD ANNUAL BANQUET and meeting of the Church Club of the diocese, was held in the Lockwood Memorial House, St. Paul's parish, Syracuse, on the evening of November 16th. Seventy-five members were present and much enthusiasm was manifested. At the banquet, Frank L. Lyman, president, presided. Among the speakers were the Bishop of the diocese, the Rev. F. W. Eason, of Trinity Church, Watertown, Chas. D. Bostwick of Cornell University, Hubert Carleton of Boston, Lieut. W. G. Mayo, and Col. Wm. C. Sanger of Waterville. At the business meeting, the following were elected officers for the ensuing year: President, Lieut. W. G. Mayer, Waterville; First Vice-President, W. H. Howe, Watertown; Second Vice-President, Hon. F. D. Underwood, Auburn; Secretary, A. D. Crocker, Utica; Treasurer, F. H. Moore, Utica.

#### DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Wilmington Archdeaconry Meets—Church Club Dinner—H. W. Wilbur Addresses Men's Club.

THE ARCHDEACONRY of WILMINGTON held its seventeenth session in Immanuel Church, New Castle, November 21st, beginning with a



celebration of the Holy Communion by Archdeacon Geo. C. Hall, in the absence of the Bishop. The sermon was preached by the Rev. Benj. Thompson, rector of Christ Church, Dover. The morning topic discussed was, "How Can the Present Lack of Moral and Religious Education be Supplied?" The Rev. F. M. Kirkus, Mr. Armon D. Chaytor, Jr., a lawyer and member of St. John's, Wilmington, and the Rev. J. J. D. Hall of Philadelphia, spoke on the subject. In the afternoon, "The Proper Observance of the Lord's Day" was thoughtfully described by the Rev. J. R. Peckham. The Rev. W. H. Laird showed the duty of the community to the day. Mr. Geo. F. Nason found two attitudes towards the day: the day as an inheritance from the Jewish Church, with a strict use of it; the day as a Christian institution with a liberal use of it. The members of the Archdeaconry and visitors assembled in the church for worship in the evening, and addresses on "Rural and City Missions" were made by Dean Taft of the Chester Convocation (Pa.), and by the Rev. J. J. D. Hall of the Galilee mission.

THE DIOCESAN CHURCH CLUB held its forty-eighth semi-annual dinner on November 16th, in Trinity parish house, Wilmington. The Rt. Rev. Dr. Francis, Bishop of Indianapolis, and several clergymen were present. The topic of the evening was, "The Layman's Opportunity." Mr. Frederick Bringhurst presided, and read a letter of sincere regrets from the Bishop of Delaware at his inability to be present, and offering his good wishes to all the members. Mr. Roland S. Morris of Philadelphia made an excellent address in which he said that in the changes in the modern religious world, social service is more emphasized, men preferring to be lay-workers rather than clergymen. The whole modern movement, while of the Church, seems to be away from the Church, often without Christianity's inspiration of Sacraments or Christ. To Christianity, not to morality, the hospital is primarily due; and into all these modern agencies and works the inspiration of the Master must be brought, and men go forth to do them with the mark of the Master on them. Bishop Francis spoke hopefully of the awakening of the laity. Principles already known and instilled, must be put in practice. Means of grace are to be sought not as ends, but means to an end, power to do the work before us.

THE MEN'S CLUB of Trinity parish, Wilmington, at its last monthly meeting, listened to an address by Mr. Henry W. Wilbur of Philadelphia, national president of the Congress of Religious Liberals, on "What Should a Citizen Do with His Citizenship?" A citizen should be a patriot, voting with his eyes open. Government will be as good or as bad as the average citizen, who by his vote gives a sort of power of attorney to his representative. The club decided to help the authorities of the Juvenile Court in any way it could.

#### HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.  
New Church Building Acquired at New Market.

ST. CHRYSOSTOM'S CHURCH, New Market, Pa., a newly acquired building, was opened for service on Monday, November 20th. The Bishop of the diocese was the celebrant at the Holy Communion, assisted by the general missionary of the diocese, and by the Rev. O. H. Bridgeman, who has been appointed minister in charge. The Bishop made an address in which he spoke of his confidence that the people of the community, who, but for this place, would be bereft of a house of worship, will further this effort in every way possible and unite in the privilege of building up the Kingdom of God. The sermon in

the evening was preached by the Rev. John Conly Grimes, who was born in the immediate neighborhood, and spent his boyhood there. Addresses were made by the Bishop and the Rev. Messrs. McMillan (Archdeacon), Bridgeman, Rich, Allison, Sheerin, Oxley, Grimes, Chapman, and Baker, and Mr. C. A. Starkey, candidate for Holy Orders. Ten members of the choir of St. Stephen's, Harrisburg, with the organist, led the singing.

#### IOWA.

T. N. MORRISON, D.D., Bishop.

Churches at Dubuque and Glenwood Placed in Repair.

ST. JOHN'S PARISH, Dubuque, has raised more than \$3,000 to make needed repairs upon the church and rectory. The Rev. John Dysart, recently called to this parish, has entered upon his duties.

ST. JOHN'S CHURCH, Glenwood, of which the Rev. L. D. Brainerd, the oldest priest in the diocese of Iowa, has been rector for some twenty-four years, has recently undergone extensive repairs, and credit for this improvement is due to the Ladies' Guild which was recently organized.

#### KANSAS CITY.

S. C. PARTRIDGE, D.D., Bishop.

Joint Conference of the Convocations of the Diocese.

A JOINT CONFERENCE of the clergy of the different convocations of the diocese was held at St. Philip's Church, Joplin, Mo., commencing Monday evening, November 20th, and closing Wednesday evening, November 22nd. The diocese, its needs and its outlook, formed the thought of the addresses at the Monday evening service. At the Tuesday morning session the Archdeacon led an informal discussion of methods of advancing diocesan work, and this was followed by the business meeting. In the afternoon the Rev. F. M. Weddell read a paper upon "The Prayer Book as the Conservator of the Faith," and the Rev. E. H. Eckel read a paper by the Rev. Dr. Johnstone, of Clinton, on "Community, or Associate Mission Life, as an Instrument in Strengthening the Church." At the evening service addresses were made upon "Popular Misconceptions of the Church, as to its Origin, as to its Ministry, as to its Worship." The Bishop addressed the high school assembly Wednesday morning and in the evening preached an inspiring and illuminating sermon upon the simplicity and democracy of our religion.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

New Parish House at Huntington—Death of Millard F. Smith.

ST. JOHN'S new parish house in Huntington, Long Island, was opened on Wednesday, November 22nd. The architecture corresponds with the church building, and is well planned for the use of the Sunday school and parish societies.

FUNERAL SERVICES for the late Millard Fillmore Smith, who died Tuesday evening, November 21st, were held on Friday. Mr. Smith was a member of Christ Church, Bedford Avenue, Brooklyn, for many years. Bishop Darlington of Harrisburgh, his former rector, and the Rev. William Sheafe Chase, rector of the parish, officiated. The Bishop paid a high tribute to Mr. Smith as a Christian father; a zealous Churchman; a faithful friend. Mr. Smith was born in the Williamsburgh section of Brooklyn in 1856. His widow, three daughters and one son survive him.

#### MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

The Cathedral Foundation—Meeting of the Bishop's Guild—Notes.

AT A MEETING of the trustees of the Cathedral Foundation of the diocese held on November 14th at the Bishop's office, the report of the committee on the selection of a name, consisting of Bishop Murray, Rev. A. C. Powell, D.D., and Mr. John Glenn, Jr., recommending the adoption of the name, "The Cathedral of the Incarnation" for the proposed Cathedral of Maryland, was finally adopted. There is only one other Cathedral in America bearing this name—the Cathedral of the diocese of Long Island, at Garden City, N. Y. At this meeting the trustees also gave consideration to plans for the Cathedral. Mr. Bertram Goodhue, of the firm of Cram, Goodhue & Ferguson, was present, and went over the subject thoroughly, preparatory to the elaboration by his firm of a set of plans to be submitted to the trustees.

AT A MEETING of the Bishop's Guild of the diocese, held in St. Paul's parish house, Baltimore, November 17th, the title of the fund raised by the members of the guild for the benefit of certain churches in the rural districts heretofore called the "Fund for Silent and Closed Churches," was, at the suggestion of Bishop Murray, changed. During the late Bishop Paret's tenure of office there were a number of churches in the diocese that were closed on account of a lack of funds. For the purpose of having these churches opened and kept so, the Bishop founded the Bishop's Guild, which now has several hundred members. Through the generous aid of the guild, Bishop Paret was able to open all these "silent churches," and his successor has kept them all open. As there is not a closed or "silent" church in the diocese, it was felt that the name of the fund was no longer appropriate, and it was decided to call it the "Fund for Speaking and Open Churches," so that the work of the society would be consistent with its name.

COL. WILLIAM P. MAULSBY, one of the best known and esteemed citizens of Frederick City, died at his home there on November 14th, aged 67 years. Colonel Maulsby was a brilliant lawyer and one of the best beloved of the Maryland bar. He was a man of stainless honor, a Christian gentleman of unblemished character, a devoted Churchman and for many years a member of the vestry of All Saints' Church. The funeral took place from All Saints' church on November 16th, Bishop Murray, assisted by the Rev. Douglass Hooff, rector of the church, officiating.

MRS. MARY M. NELSON, widow of the Rev. Dr. Cleland Kinloch Nelson, a distinguished priest of the diocese of Maryland and former President of St. John's College, Annapolis, died at her home in Washington, D. C., November 19th. Had Mrs. Nelson survived until the coming Christmas Day, she would have been 93 years old. She was a daughter of the late Peter Hagner, who was one of the founders of historic St. John's Church, Washington, where the Hagner family has worshipped nearly a century. Mrs. Nelson was also the aunt by marriage of Bishop Nelson of Atlanta. She was a most devoted Churchwoman and one of the most interesting and remarkable women of the capitol. The funeral was held at St. Anne's church, Annapolis, on November 21st, the Rev. Roland Cotton Smith, D.D., and the Rev. Arthur S. Johns of Washington, with the Rev. Joseph P. McComas, D.D., rector of St. Anne's, officiating.

THE BI-MONTHLY MEETING of the Maryland Junior Local Assembly of the Brotherhood of St. Andrew was held in the parish house of Christ church, Baltimore, on the evening of November 16th. There was a good attendance and an inspiring address by the Bishop of the diocese.



## MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Meeting of Church Temperance Society—Priest Celebrates Fiftieth Ordination Anniversary—Notes.

THE REGULAR ANNUAL MEETING of the Church Temperance Society was held in St. Paul's Church, Boston, on the evening of Tuesday, November 28th. The speakers were the Rev. Dr. Hermann Lilienthal, of the Board of Missions, the Rev. Dr. E. S. Rousmaniere, rector of St. Paul's, Miss H. K. Graham, general secretary of the Church Temperance Society in the United States; and George M. Randall, associate secretary of the Brotherhood of St. Andrew.

THE REV. FREDERICK PEMBER, who assists at the services at the Church of the Good Shepherd, East Dedham, and who resides in West Roxbury, will celebrate the fiftieth anniversary of his ordination to the priesthood on St. Thomas's Day, December 21st. Mr. Pember is a graduate of Christ Church, Oxford, and was ordained as priest by Bishop Wilberforce in Christ Cathedral, Oxford, December 21, 1861.

ST. LUKE'S CHURCH, Chelsea, has just had presented to it a stone from the Saxon portion of the "Old Church," Chelsea, England, the gift coming from the worshippers of the English parish. The stone was presented on behalf of the English parish by Judge Albert D. Bosson. The stone will have a suitable brass plate placed upon it by Judge Bosson, and it will be built into the church edifice.

## MINNESOTA.

S. C. EDSALL, D.D., Bishop.

St. Andrew's Church, St. Paul, Reopened for Worship.

ST. ANDREW'S CHURCH, St. Paul (the Rev. George T. Lawton, rector), was re-opened for services on Sunday, November 26th. The edifice had been closed since September 11th, during which time a new site had been purchased at the corner of James avenue North and Nineteenth street, for a cash consideration of \$3,400, and the old church had been removed to the new site and greatly improved. An entirely new and modern guild and Sunday school room has been built at a cost of \$2,200. Electric lights have been installed, a new steam heating plant has been added, a new entrance has been built to the church, the exterior has been stuccoed, and many new improvements to the interior have been added. The total improvements to the building alone will total \$3,500. A beautiful new oak parapet and pulpit has recently been given to the church by a devoted Churchwoman. Many festivities have been planned in connection with the opening of the renewed St. Andrew's, among which will be a service of benediction on Sunday, December 17th, at which time, also, the rector will be formally instituted.

## NEWARK.

EDWIN S. LINES, D.D., Bishop.

Celebrate Anniversary of Bishop's Consecration—Deaths of Miss Mary C. Barry and Mr. Eugene W. Bellar.

ABOUT NINETY of the clergy of the diocese of Newark observed the eighth anniversary of the consecration of Bishop Lines by meeting with him in St. Paul's Church, Newark, on Monday morning, November 20th. The Bishop celebrated the Holy Communion, and addressed the clergy on some of the questions of the day. The afternoon was spent in a general discussion of some matters contained in the conference address. The Bishop was consecrated November 18, 1903.

MISS MARY C. BARRY, daughter of the late Rev. Edmund D. Barry, D.D., of Jersey

City, N. J., died, on Thursday, November 23rd, at the St. James Hotel, New York City. For many years Miss Barry was a devoted member of Grace Church, Van Vorst. Her chief work was in raising funds for the current expenses and the endowment funds of Christ Hospital, Jersey City Heights. This she accomplished most successfully by publishing a little paper called *The Daisy*, which had a large circulation and had many friends outside as well as within the diocese of Newark. Thousands of dollars came to the hospital treasury through the influence of her pen. She was not only highly gifted, but an exemplar of womanly Christian graces. The funeral was held in Trinity chapel, New York City, on Monday morning, November 27th.

EUGENE W. BELLAR, a longtime member of Christ Church, Newark, N. J., and for thirty years connected with the Bureau of Vital Statistics and the Board of Health, died in the City Hospital, after an operation, Thursday, November 23rd, in the fifty-third year of his age. He was a delegate in many diocesan Conventions, and a strong advocate of essential Church principles. His widow and two daughters survive him. The funeral was held in his parish church on Monday, November 27th. Interment was made in Fairmount Cemetery.

## NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Local Assembly of South Jersey B. S. A.—Death of Mr. John N. Carpender—Notes.

THE SOUTH JERSEY local assembly of the Brotherhood of St. Andrew held its annual meeting in St. Paul's Church, Camden, on November 23rd. About forty men and boys were present. The Rev. Robert Johnston, rector of the Church of the Saviour, Philadelphia, made an address. The annual business meeting followed, at which the following officers were elected for the ensuing year: Chaplain, the Rev. Cornelius W. Twing; President, Geo. R. Mulholland; Vice-President, J. F. Grumbrecht; Secretary, J. M. Pettit; Treasurer, Harold Otter; Executive Committee, the above officers, and Messrs. Arthur Turner, Edward H. King, Dean S. Renwick, Charles S. Fearon, Arthur Truscott, Richard B. Eckman, Thomas Clark, and Richard Aitkin.

JOHN N. CARPENDER, one of the most prominent and active members of the Church in the diocese of New Jersey, died in Wells Hospital, New Brunswick, N. J., on November 21st. He was born in New York City in 1845. Removing to New Brunswick, he became prominent in the town and occupied many positions of trust and responsibility. He was a member of the Sons of the Revolution in the State of New York, and of the Saint Nicholas Society of the City of New York; an alumnus of Rutgers College (class of 1866); warden of the Church of St. John the Evangelist, New Brunswick; Deputy to

the General Convention; and President of the diocesan Church Club. He was a gentle and kind-hearted friend; a conscientious and efficient administrator and executive officer. He is survived by his widow and six children. Funeral services were held at his parish church, on Thursday, November 23rd.

THE BISHOP of the diocese has recently appointed the following gentlemen trustees of the building fund of St. John's-by-the-Sea, Avalon: Louis B. Runk, John M. Canfield, Jonathan T. Rorer (secretary). The mission at Avalon is now three years old, and has gained strength each season. The building fund now contains upwards of \$400, and suitable building lots have been donated to the mission. The past season the work was under the care of the Rev. E. S. Towson, of the Church of the Covenant, Philadelphia.

THE ANNUAL MEETING of the Central New Jersey Assembly, B. S. A., is to be held in St. John's church, Elizabeth, on Sunday evening, December 3rd, at 7 o'clock. At the evening service the preacher is to be the Rt. Rev. George A. Beecher, D.D., of Kearney.

## OHIO.

WM. A. LEONARD, D.D., Bishop.

Investigation of Religion of Foreign Population of Cleveland—Diocesan Rally of W. A.

A CAREFUL SURVEY is being made by experienced investigators, under the supervision of the Cleveland Federation of churches, as to the religious condition of the foreign people in the city. The result of this survey will doubtless reveal the fact that a large percentage of people of foreign birth are without Christian ministrations. To supply such, arrangements will probably be reached by conference between the various Christian bodies in the city in order that the same ground may not be covered by more than one denomination. Trinity Cathedral will probably take the responsibility for work in one of the Italian communities, and a committee of the vestry has been appointed to give the matter of the relationship of the Cathedral to such work careful consideration.

A DIOCESAN "RALLY" of the branches of the Woman's Auxiliary was held in Trinity Cathedral Hall on Wednesday, November 22nd, when a most interesting lecture on missionary work in Alaska, illustrated by stereopticon views, was given by the Rev. Edward P. Newton, missionary at Valdez.

## SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Donation Day at Cincinnati Children's Hospital—Sunday School Conferences Held.

DONATION DAY, at the Children's Hospital, Mount Auburn, Cincinnati, a diocesan institution, was marked by many interesting features. A bed was dedicated with appropriate ceremonies by Bishop Vincent, the gift of Judge and Mrs. John S. Conner. Judge Conner, a loyal and prominent Churchman,

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passed to his reward last summer. This bed is next to one in memory of Judge Conner's mother, who was for 30 years a communicant of Christ Church. New nurses were graduated, Misses Alicia Kelley and Lois Ruth Meyers. The hospital has received a gift of additional ground and window screens, a diet kitchen, a new elevator, fire escapes and other improvements have been given. A fine portrait of the late Dr. N. P. Dandridge, for many years chief of staff was presented. The following Board of Trustees was elected: the Rev. Samuel Tyler, the Rev. F. L. Flinchbaugh, the Rev. J. D. Herron, and Messrs. J. H. Long, Harry L. Laws, Mortimer Matthews, Walter De Camp, and Charles Andrews.

A SERIES of Sunday school conferences were held under the auspices of the diocesan Sunday School Commission on November 22nd, 23rd, and 24th, at Trinity Church, Columbus, Christ Church, Dayton, and St. Paul's Cathedral, Cincinnati, respectively. At these the Rev. C. E. Byrer of Springfield, the Rev. F. L. Flinchbaugh of Cincinnati, members of the commission, and the Rev. H. Boyd

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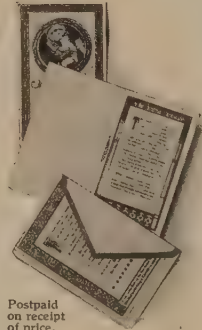
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Edwards of Cincinnati made addresses. The Cincinnati Sunday School Institute elected the following officers: President, the Rev. H. Boyd Edwards; Vice-President, the Rev. Canon S. B. Purves; Treasurer, Mr. Theodore Kraft. These with a secretary (to be elected), and Rev. Messrs. Samuel Tyler and J. Hollister Lynch, constitute the executive committee. Work will be done along teacher training lines. The absence of the Rev. Franklyn Cole Sherman of Chicago, Sunday School Educational Secretary of the Fifth Department, at the meetings, on account of a fire at his home in which he was severely burned, was deeply regretted and much sympathy was expressed for him.

#### SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Department Secretary Visits Diocese—Bishop Sustains Slight Injuries—Notes.

THE REV. JOHN E. CURZON, secretary of the Fifth Department, is spending two or three weeks visiting various parishes and missions in the diocese. He has already visited Paris, Mattoon, Bloomington, Lincoln, Pekin, Havana, and Jacksonville. At Danville there was held a union service of the two parishes, Holy Trinity and St. Mark's. The service was held in a public hall, which was filled to overflowing. Bishop Osborne was present and presided, and besides the rectors of the parishes, the Rev. F. W. Poland, chaplain of the State University, was also present. At Havana the Ven. E. J. Haughton of Springfield and the Rev. John C. White, priest-missionary, took part in the service. Mr. Curzon will visit Jacksonville, Carrolton, Jerseyville, East St. Louis, Granite City, Mound City, and Cairo before synod and will preach the opening sermon of the synod on December 6th. A united missionary service of the parishes and missions of Springfield will be held in Christ church on the evening of December 3rd, and Mr. Curzon will make the address.

BISHOP OSBORNE, while on his way to attend the recent meeting of the House of Bishops, fell and hurt his left leg very badly, cutting a deep gash and bruising the bone, and as a result was confined to his bed for more than a week. The Bishop is now out again and hard at work on his final visitations before synod.

AT TRINITY CHURCH, Jacksonville, many improvements have been made. The tower has been remodeled, new walks laid down, and the Sunday school rooms are being re-decorated and wired for electric lights.

CHRIST CHURCH, Waverly, has been repainted on the outside and the ladies have made some great improvements in the comfort and convenience of the vestry room.

THE ANNUAL SERVICE of the Girls' Friendly Society was held in St. Paul's church, Springfield, on the octave of All Saints. There was a good attendance of the members of the branches of the Springfield church. The Rev. John C. White made the address.

#### TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Memphis Sunday Schools Unite for Service.

A UNITED SERVICE of the Memphis Sunday schools was held at Grace church on the Sunday next before Advent. These services, which are held in turn at the several churches, have grown in attendance and in enthusiasm. An address was made by the Rev. Walter D. Buckner, LL.D., rector of Calvary Church, and a vested choir of about seventy children led the singing of the hymns. An offering of \$150 was made for diocesan Missions. The Memphis schools have given \$450 this year for missions in Tennessee.

#### VERMONT.

A. C. A. HALL, D.D., Bishop.

Choir Presents Loving Cup to Departing Rector.

THE CHOIR of St. Luke's Church, St. Albans, on Saturday, November 4th, presented the rector, the Rev. S. Halsted Watkins, with a silver loving cup duly inscribed. Mr. G. H. Anderson, leader of the choir, made the presentation in a few appropriate words. Mr. Watkins shortly leaves St. Albans and the diocese to take up work in New York City.

#### WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Celebrate Anniversary of Organization—Meeting of the Clericus—Notes.

THE CONGREGATION of the Church of the Nativity will celebrate the eighth anniversary of the organization of the mission on Sunday, December 3rd. The Rev. Enoch M. Thompson, while assistant at St. Paul's Church, began the work and has carried it on ever since. Although within the limits of Christ Church parish, the authorities of that parish freely gave full consent to its organization and entire control to the Bishop, by whom the new undertaking was numbered among the Cathedral missions.

AT THE MEETING of the Washington Clericus, which was held at the Highlands,

Washington, D. C., November 21st, there was an unusually large attendance due to the fact that a change in the constitution was proposed. The change contemplated was in the direction of enlarging the membership, which at present is limited.

THE REGULAR MONTHLY MEETING of the Sunday School Institute was held in Epiphany parish hall on Tuesday, November 21st. Rev. Dr. W. L. Devries delivered the principal address, taking for his subject, "The permanent religious value of the early chapters of Genesis." The meeting was one of the best attended in the history of the institute.

ON DECEMBER 10TH, there is to be a general meeting of the Brotherhood chapters at the Church of the Ascension, when Spencer Franklin Edwards, of Philadelphia, who led the reform movement in that city to victory, will be the chief speaker.

#### WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

Senior Priest Celebrates Anniversary—Kindergartens Opened at Mission Stations.

A JUNIOR CHAPTER of the parish aid society of St. Mark's, San Antonio, has been formed, with forty members. Mrs. John Bennett, Jr., is president, and Miss Claire Irwin, secretary.

DEACONESS MASSEY of Comfort, has re-

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turned from her vacation. Both day-Kinder-gartens of St. Helena's parish have reopened, with Miss Annie Louise Davies again in charge at Comfort, and Miss Margaret Wilkins at Boerne.

THE SENIOR MEMBER of the diocesan clergy, the Rev. J. T. Hutcheson, D.D., of San Antonio, on October 31st passed his 80th birthday. This veritable "Doctor" of West Texas, has served here for thirty-five years, and is still full of useful activity.

#### WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.  
WM. L. GRAVATT, Bp. Coadj.

Ohio Valley Sunday School Institute.

THE OHIO VALLEY Sunday School Institute held its fall meeting at Trinity church, Bellaire, Ohio (the Rev. W. A. Stimson, rector), on Tuesday, November 14th. The meetings and conferences lasted all day. The programme included two notable addresses, on "Training of Sunday School Teachers," by Mr. William Stein of Martin's Ferry, Ohio, and on "The Sunday School in the Small Parish, and Its Problem," by the Rev. James L. Fish of Sistersville, W. Va. The choir of Trinity Sunday school was present at the afternoon conference.

#### WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Notes of Activities in the Diocese.

THE CORNERSTONE of the new church at Sheridan was laid on Sunday, November 16th and the building is now progressing.

A FUND is being accumulated at Thermopolis for gymnasium apparatus, to be put in the hall in the basement of the new church.

THE ARCHDEACON spent a week at Rock Springs recently, holding services on two Sundays, and afterward going to Green River.

#### CANADA.

News from the Various Dioceses.

##### Diocese of Fredericton.

THE FREDERICTON DIOCESAN SYNOD opened its forty-third annual session at Fredericton on Tuesday, November 7th. Bishop Richardson presided and delivered his charge to the Synod, which dealt with many important matters. In the evening the anniversary service of the Synod was conducted in the parish church by Bishop Richardson, assisted by the Very Rev. Dean Schofield, Canon Cowie, and Archdeacons Forsythe and Newnham, the preacher being the Rev. Canon Powell.

When, at the afternoon session on the following day, it was found that the committee on the Bishop's charge had taken no definite action as to the policy of increasing the stipend of the clergy, his lordship sprang from his chair, and declared it was a "burning shame and a disgrace to the Church" that the Synod did not come forward boldly and say that the salaries of the clergy must be increased, instead of beating about the bush and making recommendations and asking that the minimum figure be placed at \$900. The Bishop's views met with instant approval and it was moved "that the minimum clergyman's salary be placed at \$900 and a house, and that the board of missions shall pay this sum."

##### Diocese of Montreal.

MANY VISITING CLERGY occupied the city pulpits in Montreal, on Sunday, November 12th, there being quite a number who had come to be present at the great L. M. M. Convention. The Very Rev. Dean Williams, of Quebec, preached in the Church of the Advent. Mr. Silas McBee was the speaker at morning service at the Church of St. James the Apostle. The venerable rector, Canon Elle-

good, is recovering in a wonderful way, considering his great age, from his recent serious illness. Canon Gould, general secretary of the Church Missionary Society, preached in St. George's Church, on the subject of Missions. —NOVEMBER 7TH, the Bishop and clergy met in St. Stephen's Church, for a day of prayer and fasting, in preparation for the coming convention. About thirty were present in answer to the Bishop's invitation. The day's services comprised an early celebration of the Holy Eucharist, Matins and intercessions. After noontide prayers there was two hour's rest. Then from two to five there was constant intercession for all branches of Church work. Evensong concluded the day.—THE ILLNESS of the Rev. Dr. Symonds, vicar of the Cathedral, causes much regret. Bishop Farthing took his place to give the first of the series of addresses to students in Christ Church Cathedral on Sunday, the 12th.—THE NEW CHURCH at Notre Dame de Grace, a suburb of Montreal, has been named St. Matthew's by the Bishop. The building is greatly due to the Extension Society. It will be dedicated shortly.

##### Diocese of Niagara.

THE NEW ORGAN presented to St. Thomas' Church, St. Catharines, costing \$10,000, which was given by Wm. R. W. Leonard, chairman of the Transcontinental Railway Commission, is one of the finest organs in Canada.

##### Diocese of Ottawa.

OWING TO ILL HEALTH Canon Muckleston, for many years rector of St. James' Church, Perth, has found it necessary to place his resignation in the hands of Archbishop Hamilton. The resignation will take effect in the end of December.—SOME EXCELLENT papers were read at the conference of the rural deanery in Ottawa the first week in November. One on "Parochial Missions," by rural dean Mackay, of All Saints' Ottawa, was given in view of the great General Mission to be held in all the city parishes in Ottawa and suburbs, during the first ten days of next Lent. Dr. Paterson Smyth, of St. George's Church, Montreal, gave a paper on "The Making of the Bible." Archbishop Hamilton was present and thanked the speakers at the close.—CANON GOULD, Missionary secretary, was present at the L. M. M. conferences in Ottawa.—AT THE TWELFTH anniversary celebration of All Saints' Church, Ottawa, the rector, rural dean Mackay, speaking of the year's work, said they had lost a friend and parishioner in Earl Grey, but another parishioner, Mr. R. L. Borden, was now premier of Canada.—THE ARCHBISHOP dedicated the beautiful carved oak altar, given in memory of the late Henry Merkle in St. James' Church, Morrisburg, on All Saints' Day.

##### Diocese of Toronto.

AT THE ANNUAL MEETING of the L. M. M., in the parish school house of St. James' Cathedral, Toronto, the reports read were very encouraging. The Anglican increase in contributions for the year was nearly \$3,000. Bishop Sweeney said that Anglicans were not going to be satisfied with the fourth place, as now, in missionary interests and gifts.—A GREAT DEAL of business was got through at the meeting of the diocesan Mission Board on the 8th in Toronto. The report of Archdeacon Ingles and Canon Greene on the chaplaincy work in prisons, hospitals and institutions, showed how thoroughly they have begun to organize the work since they have taken it up. The next meeting of the board will be in February.

##### Diocese of Rupert's Land.

THERE WAS a very successful meeting of the rural deanery at Souris, November 6th. The Primate, Archbishop Matheson, preached. The addresses given were of a very high or-


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der of merit. "The Development of Episcopacy," and "The Virgin Birth," were among the subjects discussed.

THE ADDITION to the church at Souris, and the new parish hall, were consecrated by the Primate, Archbishop Matheson, on November 5th.—ST. JAMES' CHURCH, Winnipeg, has been much improved during the summer. The Archbishop preached at the re-opening services on October 24th. A new rectory is also being built.

AT THE MEETING of the council of the Mother's Union, for the diocese in All Saints' school house, Winnipeg, Mrs. Matheson, wife of the Archbishop, was elected president.—A GIRL'S BRANCH of the Woman's Auxiliary has been formed in Trinity parish, Winnipeg.—THE REV. C. L. MURRAY, a nephew of the Primate, Archbishop Matheson, and a graduate of St. John's College, Winnipeg, has been called to St. Matthew's Church, Evanston, Ill. Mr. Murray was at one time at work as missionary at Swan Valley, Manitoba. He has since filled many positions of usefulness in the Church in the United States.

Diocese of Calgary.

IN THE FILLING up of the West, and great influx of women and girls into the country a need now very deeply felt is the establishment of a diocesan Deaconess House in Calgary. There are now two deaconesses in the city and their present quarters are a small, three roomed cottage, one room of which must be kept exclusively for interviewing those, in need of help. What is needed is a house large enough to accommodate two more workers and one or two bedrooms where women, strangers in the city or passing through, could be taken in for the night. Bishop Pinkham and the Dean of Calgary, the Very Rev. Dr. Paget, have both endorsed the appeal for \$15,000 to provide a Deaconess House.

Diocese of Caledonia.

AT THE ordination held in St. Paul's Church, Metlakalta, October 8th Bishop Duvernet was assisted by Archdeacon Collison and Canon Keen. The candidate, Vernon E. Ardagh, who was ordered deacon, is well qualified for his work, having a good knowledge of the native language, and is also a well trained medical man. He will have four Indian villages under his charge, his headquarters being at Gitwaugak, where there has been a church, school house and parsonage for thirty years.

Diocese of Qu'Appelle.

THE FIRST STEPS have been taken towards providing a fine group of buildings for the use of the diocese at Regina, the capital of the Province of Saskatchewan. These would comprise in the future a Cathedral, Bishop-court, Synod Hall, Clergy House, College and Schools. A splendid site has been purchased, but at present the Divinity College, which is a necessity as there is not sufficient accommodation for the men coming in to be trained, is the only one of the buildings to be commenced. It is hoped that the others will come in time.

THE FAST CLOSING year witnesses a wonderful piece of work done in the diocese of Qu'Appelle by the Railway Mission. There are now seven sections of line worked where regular services have been held at several points along each section. Each priest with one layman ministers to from six to fourteen different towns and villages, and at nearly twenty of these places churches have been built and for the most part paid for in this first year. Davidson, Sask, was the first to be completed and opened. Windthorst, Hampstead, Wynyard, and Alsask have also been formally opened, while a number of others will be ready before winter sets in.—MR. G. A. KING of the Church of England Men's So-

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ciety, paid the headquarters at Regina a visit and was heartily welcomed. Mr. King will take back to England a very real appreciation of the work, opportunities, and difficulties in this rapidly developing West. The Rev. Sydney Hawthorne, late chaplain with General Buller, Rev. A. Bennett, also of South African experience, and Messrs W. H. Adcock, Steevens, and Jarrett as lay workers, have been added to the mission. This makes the staff of the mission now seven priests and seven laymen, of which number five priests are of foreign experience.

*Diocese of Huron.*

BISHOP WILLIAMS and a large number of the clergy were present in Stratford, at the Sunday School Convention for the diocese, on Thanksgiving Day, October 30th. A number of excellent papers were given and the reports read from the various departments were particularly satisfactory. More methodical organizing of the Font Roll was warmly urged. Next year's convention is to be held in Christ church, Chatham.

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And there are church tramps. These, as a rule, dress very well; they go from church to church; they occupy front seats; they are always found among the pleased auditors of "Special sermons and extra musical programmes" which furnish for them the spiritual variety which their prototypes in ordinary trampdom find in their aimless journeyings over the earth. The church tramp will drop a small coin on the passing collection plate; he will visit the church social and flatter the preacher, but carefully avoids an introduction to the church treasurer.

With the air of one conferring a favor, these religious wanderers will come to the minister for baptisms, funerals, and other ministerial acts. With all other arrangements previously made, they will mercilessly condemn the minister who will not cancel any previous obligation to attend to their present necessities and go to another minister who will quickly "respond with the hope of gaining a new member for his flock." The church and the minister which owed him nothing are spoken ill of and injured wherever and whenever possible.

How numerous these church tramps are! A city pastor performs as many ministerial acts and even more, for "outsiders" than he does for the families which belong to his parish. These are so many parasites sapping life and power from the Church. Pastors should go out to the lost sheep with a view to drawing them into the fold; but they should be made to understand that they have no rights. That which is done for them is by grace and not their due. In point of fact, why should the man who does not feel the Church to be worth his support in health want the Church when he dies? . . .

The church tramp will not be offended by this editorial, for he does not read the Church paper. But we will have accomplished our purpose if we succeed in directing the attention of pastors and Church members to this prevalent weakness to such an extent as to move them to develop the organized Church life so thoroughly as to make it possible to absorb and assimilate the parasites which are sapping their local congregational energy and make them a part of the supporting and active Church organism. Let pulpit and pew modify methods of work until the church tramp, the most destructive of spiritual parasites, is an impossibility.—*The Lutheran.*

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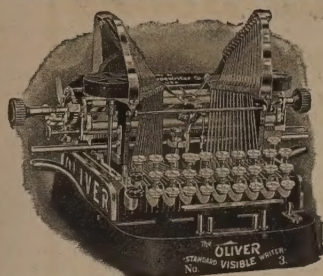
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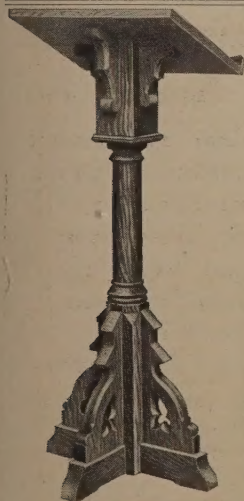
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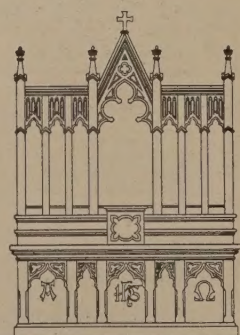
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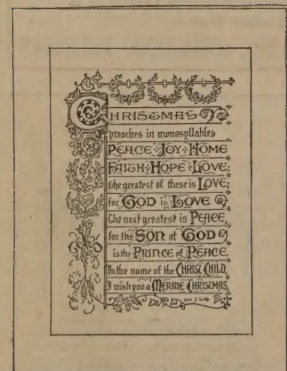
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